173 M.—Hamagí ahl i tarab az 'aláyá,i shahryár bahrah,i ghiná. i wáfir yáftah and chandánkih hech mughanní namandah kih az ráhi rámishgarí ghaní nashudah báshad illá fulán kih báwujúd i mahárat dar siná 'at i músiqi wa hirfat i khunyágarí dar funún i fazl wa ádab yad i túlá dárad chunánchih *az nisbat* i ghiná istighná dárad.

173 T.—Pesh azín fazílat i khwesh darín peshah az má nihán dásht wa izhár i án dar waqte namúd kih az ín hirfat basabab i inqizá i 'ahd i iqtizá, i án beniyázem. Intahá y'ani dar ín waqt khudrá bar má 'arz namúd kih 'ahd i shabáb guzashtah wa jawání áb wa táb i khud guzáshtah wa manish i insání az khwáhish i khwesh gashtah hangám i guzashtan az hawá wa guzáshtan i ghinást chih tá nam i nadáwat dar júibár i jawání wa áb i taráwat bá gulzár i zindagání báshad bah madad i tardastiyi ahl i surod wa rod az khoshk rod i rámish-garán áb i rawán bar tuwán dásht wa bah norá i shiguftah-rúiyi gulbáng i mughanniyán az chob i khushk i 'úd i mutrib gul-i tar tuwán chíd áre mádám kih aghsán i naunihál i shabáb sarsabz wa shádáb báshad sh'ulah, i áwáz i bulbul rá táb wa tarkhandah, i gul rá áb báshad wa ángáh kih khalal i za'f wa wahn bah asás i quwá wa hawás ráh yábad anín i *tanbúr (pron: tambúr)* tanin i zanbúr (pron: zambúr) namáyad wa naghmah, i zír i hazár bá nálah, i zár har do yaksán ba gósh áyad wa alhaq dain i haqq i maqám adá namúdah hakíme kih farmúdah-rubá'í.

Chún pír shudi kár i jawán natwán kard.

Pírist nakáfirí nihán natwán kard.

Dar zulmat i shab har unchih kardí kardi.

Dar raushaniyi roz hamán natwán kard.

173 Q.—All the singers and dancers, by the bounties of the king, have received a great share of wealth so that no singer has remained who by his playing and singing has not become rich, except a certain one, who, in spite of his skill in the arts of Music and dancing has as great proficiency in accomplishments and good manners as he is innocent of the least trace of wealth, (*i. e.*, is as rich in accomplishments as he is poor in *money*.)

173 A.—Prior to this he concealed from me his proficiency in this art and has disclosed it at a time when I do not need such skill, seeing that its proper season has passed away. End: that is, he has presented himself before me at a time when my young days were over and youth had lost its sparkle and brilliancy and the natural disposition had turned away from its desire.

It is time to cease from passion and to eschew music for as long as the moisture remains in the canal of youth and the water of freshness in the garden of Life, by the aid of the dexterous fingers of the lutists and violists, one can get flowing water from the dry *canal of the minstrels, and by the aid of the blooming* of the sweet sounds of the singers, out of the dry *wood of the harp of the minstrel,* one can pluck a fresh rose.

True, that so long as the branches of the young plant of youth are green and fresh, the flame of the *voice of the nightingale has heat and the smile of* the rose has beauty; but when weakness and debility find their hurtful way into the foundation of the senses and powers, the roll of the drum only sounds as the *buzzing of bees*, and the low thrill of the nightingale and the groans of a sick man sound alike to the ear; and truly that wise man who wrote this quatrain has justly paid the debt due to this subject.

QUATRAIN.

When thou becomest old, do not do the work of a youth,

Old age is not a crime, do not conceal it,

In the darkness (1) of night what thou hast done that hast thou done,

In the white light (2) of day that very thing thou shouldst not do.

[1] [2] The dark locks of youth are contrasted with the white *hairs of old age.*

۱۴۳ مرفوع همگی اهل طرب از عطایا شهریاری بهرهٔ غنا وافر یافته‌اند چنانکه هیچ یکی نمانده که از رامشگری غنی نشده باشد الا فلان که باوجود مهارت در صناعت موسیقی و حرفت خنیاگری فنون فضل و ادب ید طولی دارد چنانچه از نسبت غنا استغنا دارد۔

۱۴۴ توقیع پیش ازین فضیلت خویش درین پیشه از ما نهان داشت و اظهار آن در وقتی نمود که ازین حرفت بسبب انقضای عهد اقتضای آن بی‌نیازیم یعنی درین وقت خود را بر ما عرض نمود که عهد شباب گذشته و جوانی آب و تاب خود گذاشته و نفس انسانی از خواهش خویش گشته هنگام گذشتن از هوا و گذاشتن غناست چه تا نم نداوت در جویبار جوانی و آب طراوت باگلزار زندگانی باشد به تردستی اهل سرود در رود از خشک رود رامشگران آب روان بر توان داشت و به نیروی شگفته روئی گلبانگ مغنیان از چوب خشک عود مطرب گل تر توان چید آری مادام که اغصان نونهال شباب سرسبز و شاداب باشد شعلهٔ آواز بلبل را تاب و تر خندهٔ گل را آب باشد و انگاه که خلل ضعف و وهن باساس قوی و حواس راه یابد آئین طنبور طنین زنبور نماید و نغمهٔ زیر هزار با نالهٔ زار هر دو یکسان بگوش آید والحق درین حق مقام ادا نموده حکیمی که فرموده رباعی

چون پیر شدی کار جوان نتوان کرد ٭ پیریست نه کافری نهان نتوان کرد ٭ در ظلمت شب هر آنچه کردی کردی ٭ در روشنی روز همان نتوان کرد ٭

170 M.--Bachih sabab farmúdah and kih fulán mard i hindí-nasab dar ḳhátir i má ráhi ḳhutúr wa dar dil i má já, i qabúl dárad.

170 Q.—Why have you said, "a certain man of the Hindu race has found way to my heart and I regard him kindly?"

170 T.—Az án rá kih dar 'álam i roya, i sádiqah unchih auliyá bínand az nikoiyi hál wa istiqbál bará i má dídah wa ín m'aní dalálat i tamám bar safá,i wilá wa widád wa sidq i 'aqídat wa i'tiqád i o dárad.

170 A.—Because in the world of true dreams he has seen all the prosperity that my friends have seen in respect to me here and hereafter, and this is a full proof of the purity of his love and affection and of his true trust and confidence in me.

171 M.—Bachih mújib farmúdahand kih wájib ast kih fulán ná-sa'ádatmand rá qáti' i paiwand i wafá ḳhwánand.

171 Why have you said that people should call a certain unlucky one the "cutter of the bond of friendship"?

171 T.—Ba jihat i ánkih fushat i sáhat i hirs wa tama' wa bisyáriyi kamiyat i áz wa sharah,i o ba harunchih az muhít i dá,irah,i imkán berún báshad ihátah dárad har chand mazarrat i án bah barádar wa farzand wa ḳhwesh wa paiwand i o birasad.

171 A.—Because the broad plain of his greed and avarice and the vast extent of his covetousness and desire have encompassed everything, even beyond the circumference of the circle of the possible, although the harm thereof may extend to his own brethren and chidren and connections.

172 M.—Az sabab i unchih dar taiyi kalám bar zabán i malik raftah kih fulán n áyah, i áfat balkih máddah, i maḳhálat i fitnah ast su,ál mírawad.

172 Q.—It is asked why in conversation it fell from the Prince's lips that a certain one was a root of calamity, nay, was to be feared as a firebrand of sedition.

172 T.—Ba mújib i ánkih az má poshidah bafaráham áwardan i amwál wa asbáb míparدázad wa asrár i poshídaniyi daulat rá bá wujúd i amr i nihuftaní ashkárá mísázad.

172 A.—For this reason, *viz.*, because hiding it from me he occupies himself in collecting wealth and materials, and divulges the hidden secrets of the State despite the order that they are to be concealed.

مرفوع بجهت سبب فرموده اند که فلان مرد هندی نسب در خاطر ما براه خطور رود و در دل ما جای قبول دارد۔

توقیع از ان رو که در عالم رویای صادقه آنچه اولیا ببینند از نیکوئی حال و استقبال برای ما دیده واین معنی دلالت تمام بر صفاء ولا و وداد و صدق عقیدت و اعتقاد او دارد

مرفوع بجهت موجب فرموده اند که واجب ست که فلان ناسعادتمند را قاطع پیوند وفا خوانند۔

توقیع بجهت آنکه صحبت ساحت حرص و طمع و بسیاری کیت از و شره او بهر آنچه از محیط دائره امکان بیرون باشد احاطه دارد هر چند مضرت آن به برادر و فرزند خویش و پیوند او برسد۔

مرفوع از سبب آنچه در طی کلام بر زبان ملک رفته که فلان مایه آفت بلکه ماده مخافت فتنه است سوال میرود۔

توقیع بموجب آنکه از ما پوشیده و بفراهم آوردن اموال و اسباب می پردازد و اسرار پوشیدنی دولت را با وجود امر نهفتنی آشکارا میسازد۔

167 M.—Bá,is i ta'aiyun i ahl i Khurásán wa ashbáhi eshán az aháliyi kishwar i Kháwar wa Takhún wa hawáliyi án bah daf'i fitnah,i ahl i Rúm wa sadd i akhnah,i án hudúd chih khwáhad búd.

167 T.—'Illat i in takhsís án ast kih 'adáwat i ahl i iqlím i Rúm hamáná dar khamír i fitrat i murdum i Khurásán wa Sarisht wa nihád i ahl i atráf wa aknáf i an marzbúm takhmír yáftah.

168 M.—Az chih rú amr i wálá bah sudúr paiwastah kih har án kih dar mahfil i huzúr sa'ádat i bár daryábad báyad kih khweshtan rá hasbal-maqdúr bah libás i fákhirah wa zewar i giránmáyah biyáráyad wa khud rá dar nazar i má mahmá-amkan bah haiyat i mustahsan dar áwardah ba zíyi níko wa wajhi ahsan jalwah,i numáyán numáyad.

168 T.—Ba,dín wajh wájih kih mabádá suwar i hamginán ba waz'i nápasandídah az ráhi dídah dar ámadah dar manzar i haft tabqah,i ba laqah já i gírad chih paidást kih har unchih dar mir,át i mutakhaiyalah bah hai,at i munkar 'aks afganad bar,á,inah der samt i zawál pizírad.

169 M.—Bachih dalíl farmúdah and kih súdmand-tarín i amre (kih 'illat i nafáz i umúr i a'mál wa ashghál báshad) tanfíz i án amr ast dar 'ain i waqt wa hal i án be tatarruq i khalal i tákhír dar khilál i ahwál.

169 T.—Ba dalíl i tajwíd i arbáb i albáb darín báb kih az tajwíz i taswíf wa imahál mazarratbá i kullí bah imzá i kull i umúr i jumhúr i mardum rasídah wa t'atíl wa ihmál (kih 'illat i támmah,i pas-uftádan i 'ámmah,i a'mal ast) dar aksar i ahwál base áfat bah peshraft i kárhá rasánidah wa bar jumlah qat'i nazar az taraván i áfát mahz i guzashtan i kárhá az auqát i án az dast i durust uftadan i tírhá i rást-raw i be-khatást badán sú i nishánhá i ánhá.

167 Q.—What is the cause of your appointing the people of Khurásán and their like, out of all the peoples of the countries of Kháwar and Takhun and surrounding regions, to repress the incursions of the people of Rum and to stop the gaps in those quarters.

167 A.—The cause of this selection is this that hatred of the inhabitants of the countries of Rum, of a surety, is kneaded into the very dough of the nature of the men of Khurasan and into the constitution and temperament of the people of those regions and their dependencies.

168 Q.—Why has your high order issued that whoever shall receive the honour of being admitted into your levée must, to the best of his ability, adorn himself with splendid attire and costly jewels, and should appear before your eyes, as far as possible, with every advantage of exterior with fine clothing and an agreeable face and should make a conspicuous show.

168 A.—For this good reason that perchance the appearance of all in an unsatisfactory way having presented themselves to our sight should fix themselves in our eye (lit:— in the house of the seven folds of the black of the eye), since it is clear that whatsoever pictures itself on the mirror of the brain with a bad appearance certainly for a long time is not effaced therefrom.

169 Q.—Why have you said that it is most advantageous when an order is issued (which itself is the cause of the issue of orders regarding matters and affairs) to execute that order in exactly the proper time and way without allowing the injurious thwarting of delay to occur in the midst of affairs.

169 A.—Because the opinion of wise men in this matter is this, that by choosing procrastination and delay, complete harm occurs in effecting the affairs of men and breaking off and procrastination (which are a great cause of all work falling into arrears) in many cases produce many obstacles in the progress of affairs and, in short, setting aside the occurrence of harm, merely for business to be done out of its right time is just like arrows falling rightly, well aimed, and without fault, but on the further side of the proper mark.

مرفوع[164] باعثِ تعیین اہلِ خراسان و اشباہِ ایشان از اہالیِ کشورِ خاور و تخوم و حوالیِ آن بدفعِ فتنۂ اہلِ روم و سدِّ رخنۂ آن حدود چہ خواہد بود۔

توقیع[165] علّتِ این تخصیص آنست کہ عداوتِ اہلِ اقلیمِ روم ہمانا در خمیرِ فطرتِ مردمِ خراسان و سرشت و نہادِ اہلِ اطراف و اکنافِ آن مرز و بوم تخمیر یافتہ۔

مرفوع[166] از چہ رو امرِ والابصدور پیوستہ کہ ہر آنکہ در محفلِ حضورِ سعادت بار دریابد باید کہ خویشتن حسب المقدور بلباسِ فاخرہ و زیورِ گرانمایہ بیاراید و خود را در نظرِ ما حتّی الامکان بہیئتِ مستحسن در آوردہ بزیِّ نیکو و وجہِ احسن جلوہ نمایان نماید۔

توقیع[167] بدینہ جہ وجیہ کہ مبادا صُوَرِ ہمگنان بوضعِ ناپسندیدہ از راہِ دیدہ در آمدہ در منظرِ ہفت طبقہ حدقہ جاگیرد چہ پیداست کہ ہر آنچہ در مرآتِ متخیلہ بہیئتِ منکر عکس افگند ہر آئنہ دیر بسمتِ زوال پذیرد۔

مرفوع[168] بچہ دلیل فرمودہ اند کہ سودمندترینِ امریکہ علّتِ نفاذِ امور اعمال و اشغال باشد تنفیذِ آن امر در عینِ وقت و حالِ آن بے تطرّقِ خللِ تاخیر در خلالِ احوال۔

توقیع[169] بدلیلِ تجویزِ اربابِ الباب درینباب کہ از تجویزِ تسویف و اہمالِ مضرّتہائِ کلّی بامضاءِ کلِ امورِ جمہورِ مردم رسیدہ و تعطیل و اہمال کہ علتِ تامہ بہرِ افتادنِ عامۂ اعمال ست در اکثر احوال بسی آفت بہ پیش رفتِ کارہا رسانیدہ و بہ جملہ قطعِ نظر از طریانِ آفاتِ محض گذشتنِ کارہا از اوقاتِ آن از دست رفتن افتادنِ تیرہای راست رو بخطاست بدانسوی نشانہاءِ آنہا۔

165 M.—'Awám wa khawás i dargáh dar báb i kasrat i wurúd i khisrawí bar mashrab i 'azb i bar-*bat wa 'úd tawaqquf dárand* wa fart i ihtimám wa i'tina,i malik rá bah iqtiná i tarab wa ghiná i 'úd wa surúd 'illat i khalal dar biná i pásbániyi mulk wa milal midánand.

165 Q.—All and singular (lit all, and the special ones or favourites.) of your courtiers—hesitate to approve your extreme pre-occupation in the drinking in of the sweet strains of the lute and *viol—and consi*der that the great pains and attention which you devote to the acquisition of the pleasure and amusement of the harp and Sarod is a cause of harm being likely to occur in the foundation of the protection of the kingdom and the faith.

165 T.—Hargáh 'umúm i súr wa surúr i geti bah barakát i wujúd wa mayámin i 'adl wa júd i má bá-*shad pas dar in súrat bah ashadd i marátib i* wujúb wa luzúm lázim míáyad kih bahar ma'ni dar in do amr pur khatar bahrah,i bihtar wa beshtar márá báshad. Intahá wa taujíhi ín tauqí' kih ba muqtazá i tab' ash-*bah ast az hukm i khirad wa hamáná* sudúr i án dar 'unfuwán i shabáb itifáq uftád chunánchih mazmún i khátimah,i i tauqí'át bar án dalálat dárad bar in wajh tuwán namúd kih chún 'álam bah yumn i wujúd wa *barakat i ihsán wa júd i má ábádán wa ra'áyá wa* baráyá khushwaqt wa shádán báshand wa márá dar m'ani az shaghl i tadbír wa hamginán rá (az 'adam i parágandagiyi khátir) farúgh i kullí hásil báshad wa ín hálat *hamagí rá ba sulúk i taríq i khushwaqtí* wa khush-hálí dalálat kunad agar bahrah,i tám az súr wa surúr i 'ám wa khás má báshad hamáná rawá báshad.

165 A.—Seeing that all the pleasures and delights *of the world are due to the blessing* of my existence and to the good fortune of my justice and beneficence, then in this state of things it is fit and proper, in the highest degrees of fitness and propriety, that on every *account in these two things my share should be better* and larger (than that of others. End. And the explication of this Reply (which as common sense would suggest was dictated by the temperament of *the king at the time for certainly the issue of this* reply happened in the king's early youth as is shown by the purport of the last reply in this book) must be made as follows, viz:—that since the world is peopled by *the blessing of the existence and feli*city of my favor and beneficence and the subjects and all peoples are happy and joyous and as a fact I get complete release from being engrossed in state *affairs*, and all the rest get similar *freedom* owing to the tranquillity of their minds, and this state of things is a proof to all of their following the path of good fortune and happiness; well then if a full share of the general and special pleasures and delights fall to my lot also, it is perfectly proper.

166 M.—'Azím i Rúm wa z'ím i án marzbán dar in wilá az dargáh i *wálá dar báb i fidyah,i asír*án i án kishwar darkhwáh mínumáyad.

166 Q.—The magnate of Rum and Governor of that land, in *these days, petitions respecting* the ransom of the captives of that land.

166 M.—Bajá, i har do tan az usárá, i Rúm yak rás khinzír fidyah sitánand wa chún khail i iqbál i *khisrawí az dumbál i án mudbirán rawánah and* bar sar i arzániyi bahá,i mukhálitán mukhálafat i farmán,rawá na dáshtah in dád wa sitad rá rá,igán nadánand.

166 A.—For every two bodies of the captives of Rum let my people take in ransom one pig *and since my fortunate army is* in the rear of those unlucky wretches, let them not oppose my order, thinking the price of their enemies to be too cheap and this trading to be trading at a loss.

مرفوع [١٦۵] عوام و خواص درگاه در باب کثرت ورود خسروی بر شرب عذب بربط و رود توقف
دارند و فرط اهتمام و اعتنا ملک را با قتنا مطرب و غنا عود و سرود و علت خلل در بنای
پاسبانی ملک و ملل میدانند۔

توقیع [١٦۵] هرگاه عموم سود و سرور گیتی به برکات وجود و میامن عدل وجود ما باشد پس درین صورت
باشد مراتب وجوب و لزوم لازم می‌آید که بهره معنی درین دو امر خطیر بهره بهتر و بیشتر ما را
باشد انتهی و توجیه این توقیع که بمقتضای طبع انشه است از حکم خرد و همانا صدور آن در عنفوان
شباب اتفاق افتاد چنانچه مضمون خاتمه توقیعات بران دلالت دارد برینوجه توان نمود که چون عالم
بیمن وجود و برکت احسان وجود ما آبادان و رعایا و برایا خوشوقت و شادان باشند و ما را
ومعنی از شغل تدبیر و همگنان را از عدم پراگندگی خاطر فراغ کلی حاصل باشد و این حالت همگی را
بسلوک طریق خوشوقتی و خوشحالی دلالت کند اگر بهره تام از سور و سرور عام و خاص ما باشد
همانا روا باشد۔

مرفوع [١٦٦] عظیم روم و زعیم آن مرز و بوم درینولا از درگاه والا در باب فدیه اسیران آن کشور درخواست
نماید۔

توقیع [١٦٦] بجای هر دو تن از اسارای روم یکی اسیر خزر فدیه ستانند و چون خیل اقبال خسروی از دنبال آن
مدبران روانه اند بر سرافرازی بهانه‌جویان مخالفت فرمانروا انداخته این داد و ستد را رایگان ندانند۔

163 M.—Bachih mújib farmúdah and kih b'ad az tawakkul bar Hazrat i mabdá wa mubd' i júz wa kul i'timád i shumá bar dígare juz má na sháyad.

163 Q.—Why has your Majesty said this i. e., "after trust in God the Source and Creator of all "things great and small—you should place your "confidence solely in Me."

163 T.—Chih hargáh ummedwáriyi shumá juz ba dargáhi Hazrat i parwardigárí (jalla shánuhu) bah dígare siwá i má bá-shad har, á,inah ísál i asmár i 'adl wa ásár i ihsán kih hamwárah bar má sahl wa ásán ast dar án súrat bar má bisyár dushwár wa bekarán girán khwáhad búd

163 A.—Because when your hopes are set, save on the Throne of the Lord of grace (great is his Glory)!—on any other than Me, verily the endowing you with the fruits of Justice and the marks of Bounty which is always easy and pleasant to me—in that case would become a very difficult task and a heavy load upon Me.

164 M.—Bachih mújib fulán rá bidún i sudúr i jináyate yá zuhúr i khiyánate az pallah, i qadr wa manzilat i khud andákhtah and.

164 Q.—For what reason have you cast down a certain one from the scale of his rank and dignity although no fault has been found in him and no dishonesty manifested itself on his part?

164 T.—An náqis-nihád bá wujúd i 'adam i isti'dád wa fuqdán i shá,istagiyi khudádád dar irtifá bar madárij i isti'lá az ín darjah,i wálá kih dásht páyh, i bálá tar tawaqqu' midásht lájaram bah jurm i jasárat i ziyádah-talabi wa khud-pasandí ín máyah khasárat bar o pasandídam tá magar ba martabah, i kih darkhur i rutbah, i ost khursand gardad.

164 A.—That naturally deficient person, despite his want of ability and the non-existence in him of innate talent, in the matter of preferment to high rank, seeks for even a higher rank than the lofty one which he at present possesses: consequently, for this fault of audacity and greed and self-esteem, we have thought proper to curtail his dignity, so that perchance he may become satisfied with the rank which is fit for his degree (of ability.)

۱۶۳
مرفوع آنکه بموجب فرموده اند که بعد از توکل بر حضرت مبدأ و مبدع جزو کل اعتماد شما بر دیگری جز ما نشاید۔

۱۶۴
توقیع آنکه هرگاه امیدواری شما جز بدرگاه حضرت پروردگاری جل شانه بدیگری سوای ما باشد هر آینه ایصال اثمار عدل و آثار احسان که همواره بر ما سهل و آسانست در آنصورت بر ما بسیار دشوار و بر دیگران گران خواهد بود۔

۱۶۴
مرفوع آنکه بموجب فلانرا بدون صدور جنایتی یا ظهور خیانتی از پایهٔ قدر و منزلت خود انداخته اند۔
توقیع آن ناقص نهاد با وجود عدم استعداد و فقدان شایستگی خداداد در ارتقاع بر مدارج استعلا از این درجهٔ والا که داشت پایهٔ بالاتر توقع میداشت لاجرم بجرم جسارت زیاده طلبی و خودپسندی این پایهٔ جسارت بر وی پسندیدیم تا اگر بمرتبهٔ که درخور رتبهٔ اوست خرسند گردد۔

161 M.—Ba kudámin hujjat asháb i mujálasat i khás rá az khauz dar siná'at i kimiyá bá wujúd i ihtiyáj i sá,ir i baráyá badán wa imkán i beniyáziyi hamginán ba iktisáb i mál i jalil ba bazl i, filjumlah sa'y i jamíl zajr i baligh namúdah farmúdah and kih dar 'álam anfas az in 'ilm 'ulúm bisyár ast kih hamagi baráyá ihátah, i án namúdahand Intahá wa hamáná taujihi in t'alil bar in wajh báyad namúd kih baso az funún i dánish anfas wa asharaf az in dar geti maujúd ast kih joindagán i án az rú i yaqin badán rasidah and wa in 'ilm bá-ánkih tah wajho az khasásat kháli nest bahar hál dá,ir ast miyán i imkán wa istihálah wa khiradmand talab i mutayaqqan rá bah ihtimál i tahsil i maznún bal mashkúk tark nakunad.

161 Q.—For what reason have you strictly warned your favourite courtiers against giving attention to the art of alchemy, despite the need of it on the part of all the subjects, and the possibility of its enriching all by their acquiring vast wealth through the expenditure of a little strenuous effort, and have declared that in the world there were many sciences far superior to this one, which have been comprehended by all. End. And certainly the explanation of this question should be in this wise, that there are many departments of knowledge better and more excellent than alchemy in the world, which arts their students have acquired with perfect certainly and this alchemy despite the fact that from one point of view it is not free from baseness, undoubtedly revolves between the possible and the impossible, and the wise man does not quit the search for the certain for the chance of acquiring some thing of uncertain, nay, even of suspicious character.

161 T.—Badín burhán i matín kih hech chíz dar 'azamat wa jalálat bah i'tibár i dawám i abadí wa baqá i sarmadí bah daulat i ukhrawí narasad wa in mulk i ajal wa a'zam bah mahz i ijtináb i shurúr wa iktisáb i khairat ásán badast míáyad nazd i bikhiradán wa haqiqat-shanásán ma,únat i an be nihávat aqal az qalil ast wa ranj i àn bagháyat 'azím wa jalil ast.

161 A.—For this strong proof that nothing, in greatness and grandeur, in respect to its being eternal and everlasting, can ever equal the happiness of Heaven, and that great and lofty country is attained by simply avoiding bad things and acquiring goodness, and according to the wise and those who can discriminate the essential value of things the burden of it (heaven) is extremely little while the sorrow of that study alchemy is very great and terrible.

162 M.—Joindagán i kunhi haqáiq i ashyá az ráhi istibsár istifsár mínumáyand kih ba chih wajh farmúdah and kih sabíl i sá,ir i ra'áyá wa baráyá dar sulúk i tariq i bih andeshí wa khair-khwáhíyi mulúk án ast kih az har ráh kih rú dihad sarrishtah, i asbáb i husúl i masarrat i eshán rá min-jamí'il-wujúh daryáband wa rú i tawajjuh az jihát i wusúl i mújibát i khushnúdi wa marziyát i shán ba hech wajh bar natâband.

162 Q.—Those who seek into the essential truth of things ask for information why you have said that the road for all subjects and people in following the path of well-wishing and loyalty to princes is this, that, in every feasible way, they should by all means find out the clue to the causes of their pleasure—and should in no wise avert the face of endeavour from the direction of promoting their means of happiness and content.

162 T.—Basabab i ánkih az daryáft i bahrah, i aiír wa surúr i khisrawán kih dar kamál i marátib i nisáb i kamál míbáshad be-nasíb nabúdah dar idrák i qismato az qismat i shádmání wa kámrání bá ahl i khizmat i eshán samt i ishtirák dáshtah báshand

162 A. Because not having failed to find out some means of pleasure and enjoyment for kings, which pleasures are always of the very highest kind, then they too will participate with the king's servants in getting a share of delight and prosperity.

Note—The contrast is between heavenly wealth and worldly wealth.

مرفوع [۱۶۹] بکد امین حجت اصحاب مجالست خاص را از خوض در صناعت کیمیا با وجود احتیاج سائر برایا
بدان و امکان بی نیازی همگنان باکتساب مال جلیل بذل فی الجمله سعی جمیل زجر بلیغ نموده فرموده اند
که در عالم انفس ازین علم علوم بسیار است که همگی برایا احاطهٔ آن نموده اند انتهی وهانا توجیه این تعلیل
برین وجه باید نمود که بسی از فنون دانش انفس و اشرف ازین در گیتی موجود است که جویندگان آن
از روی یقین بدان رسیده اند و این علم با آنکه بوجهی از خساست خالی نیست بهر حال دائر است
میان امکان و استحاله و خردمند طلب متیقن را باحتمال تحصیل مظنون بل مشکوک ترک کند۔

توقیع [۱۷۱] بدین برهان متین که هیچ چیز در عظمت و جلالت باعتبار دوام ابدی و بقای سرمدی
بدولت اخروی نرسد و این ملک اجل و اعظم بمحض اجتناب شرور و اکتساب خیرات آسان بدست
می آید نزد بخردان و حقیقت شناسان مؤنت آن بی نهایت اقل از قلیل ست و رنج آن بغایت
عظیم و جلیل۔

مرفوع [۱۷۲] جویندگان کنه حقائق اشیا از راه استبصار استفسار نمایند که بچه وجه فرموده اند که سبیل سائر رعایا و برایا
در سلوک طریق بد اندیشی و خیر خواهی ملوک آنست که از هر راه که رود و بهر رشته اسباب حصول مسرت ایشان را
من جمیع الوجوه دریابند و روی توجه از جهات وصول موجبات خوشنودی مرضیات شان بهیچ وجه برنتابند

توقیع [۱۷۳] بسبب آنکه از دریافت بهره سور و سرور خسروان که در کمال مراتب نصاب کمال باشند بی نصیب
نبوده در ادراک قسمتی از قسمت شادمانی و کامرانی با اهل خدمت ایشان سمت اشتراک داشته باشند۔

158 M.—Az chih rú farmúdah and kih 'aib-joí wa bad-goiyi mardam i khánah i dar bárah, i Khudáwand án dar haqíqat gunáhi ost nah jurm i ánhá.

158 T.—Badín wajh kih jináyat i jawárih sar namízanad juz az nafs. Intahá. y'ani har unchih az sartásar i jawárih wa a'zá wa sá,ir i álát wa quwá i badaní kih dar haqíqat bajá i ahl i bait i kálbud and-áz nek wa bad rú mídihad hamáná bi,'ainih hamagí az nafs kih dar páyah wa martabah ba manzilah, i *kad-khudá i án manzil ast sar mízanad.*

159 M.—*Dar báb i t'alím i ádáb* farmúdah and kih wazífah, i parastáriyi parastárán án ast kih bah qadr i hausilah, i qudrat i imkán dar bárah, i husúl i khursandi wa rizámandiyi má sa'yí balígh ra ba mablagh i kamál rasánand tá az shajarah, i bár-war i khushnúdiyi má samrah, i barkhurdáriyi abad yaband.

159 T.—*Badín sabab kih bil-khássah taháwun* wa susti dar ín báb ba durustí bá'is i inqitá' i asbáb i irádah, i ihsán i ziyádah, i mást dar bárah, i eshán bah raf'i marátib wa afzá,ish i manásib.

160 M.—Bachih wajh dar báb i wujúb i habs i fulán muzauwir kih ba ziyi tashbbuhi arbáb i taalluh bar ámadah wa libás i ahl i taqashshuf bar talbís i khwesh poshídah farmúdah and kih daf'i zarq wa támát wa izhár i karámát wa maqámát i o bar salátín i dúrbín az rú i 'áqibat-andeshi wajib ast balkih bar arbáb i qudrat wa iqtidár (bisabab i báz-*dásht i ahl i balábat wa* safáhat az pairawiy i be-ráhah, i ghai wa zalál i o) az daf'i sharr i qáti'án i paiwand i nizám i kulli min kulli wujúh wájib tar ast.

160 T.—Badín mújib kih bá wajúd i kamál i naqs wa *bedanishí wa bekhiradí iddi'á i dánisa i* khud wa nádaniyi má wa sá,ir i múbidán wa dánáyan áshkár namúdah wa *ín zallat bah do i,llat rakhnah, i* khalal wa zalal dar biná i masálih mulk wa millat míandázad.

158. Q.—Why has your Majesty declared that the censuring and evilspeaking indulged in by the inmates of a house *in respect to their master is* really his fault and not their crime.

158 A.—For this reason that the fault of the members of the body cannot occur save with the the consent of the soul. End. That is, whatever, good or bad, is done by any of the members and limb, or organs and powers of the body [which in truth are, as it were, the members of the family of the body] assuredly all such things occur exactly because of the soul's permission for the soul is in the place and rank of *the* master of that house.

159 Q.—In the matter of teaching us manners your Majesty has said that the aim of the service of servants should be this, viz., that to the extent of their powers and possibilities they should use their most *strenuous and persistent efforts to obtain your* Majesty's content and satisfaction so that from the fruitful tree of your pleasure they should ever receive perpetual felicity.

159 A—Because it is especially supineness and sloth in this matter that of a surety cut off the springs of my good intentions to them wards in the matter of elevating their rank and increasing their dignities.

160 Q.—For what reason – in the matter of the propriety of imprisoning a certain imposter who had appeared in a dress similar to that of devout persons and cloaked his trickery under the garb of a hermit—did your Majesty say that the removal of the mischief arising from trickery and hypocrisy and from the pretence of supernatural powers and (possession of) *certain degrees (in Saintship)* is the duty of prudent kings seeing that they are bound to look to the ultimate result of things, nay more, is most incumbent in every way on people of power and authority, for the sake of removing the harm done by those who pretend to interfere with the uniform laws of nature (seeing how needful it is to preserve fools and weakminded people from following this wrong road of wandering and error.)

160 A.—For this reason that notwithstanding utter deficiency and ignorance and *folly* he sets forth his claim to great knowledge and alleges my ignorance and that of all the *doctors and learned men:* and this fault for these two reasons causes the crevices of harm and loss to appear in the foundations of the prosperity of Church and State.

* One of the tenets of the Sufies is said to be that the distance between mortals and God, consists of various stages which must be traversed before the Soul is absorbed into God.

۱۵۸
مرفوع از چه رو فرموده اند که عیب جوئی و بدگوئی مردم خانه در بارهٔ خداوندان در حقیقت گناه اوست نه جرم آنها۔

۱۵۸
توقیع بدین وجه که جنایت جوارح سر نمی‌زند جز از نفس انهی یعنی هر آنچه از سرتاسر جوارح و اعضا و سائر آلات و قوای بدنی که در حقیقت بجای اهل بیت کالبد اند از نیک و بد رو میدهد همانا البته همگی از نفس که در پایه و مرتبه بمنزلت کدخدای آن منزلست سر میزند۔

۱۵۹
مرفوع در باب تعلیم آداب فرموده اند که وظیفهٔ پرستاری پرستاران آنست که بقدر حوصلهٔ قدرت امکان در بارهٔ حصولِ خرسندی و رضامندی ما سعی بلیغ را بمبلغ کمال رسانند تا از شجرهٔ بارورِ خوشنودی ما ثمرهٔ برخورداری ابد یابند۔

۱۵۹
توقیع بدین سبب که بالخاصه تهاون و سستی درین باب بدرستی باعث انقطاع اسباب ارادهٔ احسانِ زیادهٔ ماست در بارهٔ ایشان برفع مراتب و افزایشِ مناصب۔

۱۶۰
مرفوع بچه وجه در بابِ وجوبِ حبسِ فلان مزوّر که بزیِ تشبّهِ اربابِ تألّه بر آمده و لباسِ اهلِ تقشّف بر تلبیسِ خویش پوشیده فرموده اند که دفع اذیت زرق و طامات و اظهارِ کرامات و مقاماتِ او بر سلاطینِ دوربین از روی عاقبت اندیشی واجبست بلکه بر اربابِ قدرت و اقتدار بسبب بازداشت اهل بلاهت و سفاهت از پیروی بیراههٔ غیّ و ضلالِ او از دفع شرّ قاطعانِ پیوندِ نظامِ کلّی من کل الوجوه واجب تر است۔

۱۶۰
توقیع بدین موجب که با وجودِ کمالِ نقص و بداندیشی و بیخردی ادّعای دانشِ خود و نادانی ما و سائر موبدان و دانایان آشکار نموده و این آلت بد و علت رخنهٔ خلل و زلل در بنای مصالحِ ملک و ملت می اندازد۔

156 M.—Bachih wajh dar majlis i khás mazkúr shudah kih márá ikhtiyár i majlis i arbáb i ni'am wa ru,úsá az har siná'at lázim ast. Intahá y'ní az chih rú farmúdah and kih az jumlah, i ásár i jamílah wa atwár i jalílah ajillah, i mulúk ísár i mujálasat i a'yán i daulat wa ikhtiyár i suhbat i ru,úsá i har hirfat wa siná'at ast khássah arbáb i ádáb wa hikam kih bah har wajh wa hamah báb bar eshán mu'ásharat i ín a'shírah, i zawishshán wájib ast.

156 T.—Tá dar hamah áfáq tamassuk i má badín 'ulúm intishár yábad chih dar ín m'ani mulk rá quwwat ast wa dushman rá khauf wa taqrír i ín m'ani án ast kih chún dar anfus i hamah ahl i áfáq áwázah, i *ishtighál i má bah amsál i ín 'ulúm i* sharífah muntashir gardad har,á,inah sartásar i aqtár i mulk wa daulat rá saulato dígar wa iqbál rá istiqlále tázah rú numáyad wa parágandah-dilihá, i mardum bah jam'íyat i andeshah giráyad chih paidást kih shaghl i mulúk ba khisál i karímah wa khilál i 'azímah mújib i jamál wa jalál i mulk wa millat míshawad wa bá'is i rijá i auliyá wa khauf i a'dá i dín wa daulat mígardad

157 M.—Bá'is i amr i wálá bah tahdíd i fulán wálí bah 'uqúbato kih ánrá hadde wa niháyato nabúdah ummed i rastgárí azán nadáshtah báshad.

157 T.—Chún án tihí—maghz az fart i girán-jání wa sabuksarí dar maqám i istikhfáf i 'azamat i qadr wa miqdár i ín daulat-khánah, i 'uzmá shudah 'adáwat i auliyá i daulat i sipihr saulat rá sahl wa ásán mípindárad wa himmat bar istísál i ahl i tá'at i má bá wujúd i 'adam i istitá'at mígumárad lájaram ba jurm i ín ablahí wa kotáhiyi andeshah istihqáq i ín marátib bal bálá tar dárad.

156 Q.—Why, at a particular levée did your Majesty say, It is proper for me to visit the assemblies of great men and of the chief proficients of every art and craft? End: that is, why have you declared that it was one of the excellent *traits and* noble habits of great kings, to approve mixing with the men of mark in the state and to choose the society of the chief men of each art and profession, especially the masters of Literature and Science and Philosophy, for on every account and in every way it is proper for princes to mingle with this noble circle of men.

156 A.—So that in all quarters my acquaintance with these sciences should become notorious for in this there is strength to the kingdom and terror to our enemies; and the explanation of this thing is this, that when, in the minds of all the people of the earth the news of my occupation in excellent sciences of this sort be spread abroad, certainly in every quarter a fresh glory illumines state and kingdom and fresh stability accrues to my fortunes and the anxieties of men's hearts will be calmed, for it is clear that the fact of kings' employing their time in excellent ways and praiseworthy habits is a source of beauty and glory to the church and state and a ground of hope for the friends and of terror to the foes of religion and the commonwealth.

157 Q.—What is the reason of the high order menacing a certain Governor with a punishment such that it should have no end and escape from which should be hopeless?

157 A.—Because that empty headed one, from his abounding pride and folly, dares to contemn the greatness of the honor and dignity of this noble House and thinks it a light trifle to bear enmity to the friends of this State (high as the Heavens in grandeur) and sets his mind upon ruining those who are obedient to Me despite his powerlessness, therefore in requital of this folly and short-sightedness he deserves all *this punishment*.

مرفوع بچه وجه در مجلس خاص مذکور شده که مارا اکتفا با مجالس ارباب نعم و رؤسا از هر صناعت لازم است یعنی از چه رو فرموده اند که از جملهٔ آثار جمیله و اطوار جلیلهٔ اجلهٔ ملوک ایثار مجالست اعیان دولت و اختیار صحبت رؤسای هر حرفت و صناعت است خاصه ارباب آداب و حکم که بهر وجه و همه باب بر ایشان معاشرت این عشیرهٔ ذوی الشان واجب است۔

توقیع تا در همه آفاق تمسّک ما بدین علوم انتشار یابد چه درین معنی ملک را قوت است و دشمن را خوف و تقریر این معنی آنست که چون در انفس همه اهل آفاق آوازهٔ اشتغال ما با مثال علوم نفیسه منتشر گردد هر آئینه سر تا سر اقطار ملک و دولت را صولتی دیگر و اقبال را استقلالِ تازه رو نماید و پراگنده دلیهای مردم بجمعیت اندیشه گراید چه پیداست که شغل ملوک بخصال کریمه و خلال عظیمه موجب جمال و جلال ملک و ملت میشود و باعث رجاء اولیا و خوف اعداء دین و دولت میگردد۔

مرفوع باعث امر و الا بتهدید فلان والی بعقوبتی که آنرا حدّی و نهایتی نبوده امید رستگاری از آن نداشته باشد چیست۔

توقیع چون آن تهی مغز از فرط گرانجانی و سبکسری در مقام استخفاف عظمت قدر و مقدار این دولتخانهٔ عظمی شده عداوت اولیاء دولت سپهر صولت را سهل و آسان می پندارد و همت بر استیصال اهل طاعت ما با وجود عدم استطاعت می گمارد لاجرم بجرم این ابلهی و کوتهی اندیشه استحقاق این مراتب بل بالاتر دارد۔

154 Bachih májib shókhzád násih kih dar mabádyi 'ahd i Qubád az páyah, i wálá uftádah búd az án waqt baz ora bah martabah,i khud bázgashte rú nadádah.

154 T.—Basabab i taháwun wa tasáhul i o darbáb i haq khássah bah hangám i wusúq bah muwáfaqat i rozgár. Intahá wa táujíhi ín tauqí' bar ín wajh ast kih haqíqat i án násanjídah-atwár az mízán i imtihán wa ikhtibár badín pallah zahúr yáft kih hargáh az ráhi muráfaqat i bakht i musá'id wa akhtar i tali' i sá'id bah muwáfaqat i rozgár ummedwár mígardad dar kár i haq chunánchih haqq i kár ast *musáhalah rawá* mídárad wa nihayat musámahah dar báb i ihqáq i huqúq azo rú midihad.

154 M.—Unchih mukarrar dar m'ariz i bayán i múguzír i waqt wa hál i hurúb wa rijál farmúdah and kih chahár khaslat ast kih ikhtiyár i mardán i kár wa 'itibár i sháistagán i kárzár bar án sazá ast az haqíqat i án sú, ál mírawad.

155 T.—Nakhustín quwwat i ghálibah ast y'ani hálat i qáhirah, i bátishah kih áurá saurat i qúwwat i ghazabí bar angezad wa shajá'at az án khezad duwumin qalb i jámi' y'aní dilo kih az fart i jam'yat bah tanháiyi khud az har tafriqah parágandah nashawad tá parágandagí dar ijtimá' i dilhá nayafganad balkih bá'is i jam'iyat i khátirhá i parágan—dah dilán gardad siwumí tamámiyi manzar y'aní kamál 'azamat wa ustuwáriyi bunyah chih bádiyunnazar az khusúsiyat i símá kih dar nawazir jalwah-numá mígardad durustiyi haikal wa durustiyi paikar ast (wa haqá,iq i bátin b'ad az ázmá,ish záhir míshawad) chahárumín siat i ma'rifat wa hamáná murád az án kamál i dánistan wa shinákhtan i zarúriyát i harb báshad az maqám i kar o far wa iqlám wa ihjám wa shinákhtan i álát wa adwát i paikár wa farásat wa furúsiyat i rijál wa afrás wa ghair i ínhá.

154 Q.—For what reason has councillor Shokhzád who, in the beginning of the time of king Qubád fell from his lofty rank, never regained his dignities?

154 A.—On account of his apathy and indifference as to doing justice, especially when he felt confidence that the time was propitious to him. End. and the explanation of this Reply is on this wise that the facts about that unbalanced individual, when weighed in the scales of test and trial, appeared in this scale viz., that when, on account of the friendliness of *good fortune and the star of prosperity he* expected times to be favorable to him, he was utterly careless in the work of doing equity, as it ought to be done, and displayed utter indifference in executing justice

155 Q.—It is asked what is the meaning of that which your Majesty has often said when speaking of what is indispensably necessary for battles and soldiers viz., that there are four qualities which it is fitting that men of action should aim at and on which warriors should depend?

155 A.—Firstly, overpowering strength viz., the wrathful furious quality which the fierceness of the strength of anger excites, and from it courage springs.

Secondly, a collected heart, that is, a heart which from its extreme coolness would never get confused by any perplexity even when all alone and would not cast disquietude on all hearts but rather would steady the hearts of those already disquieted.

Thirdly, a perfect exterior viz., bigness and strength of body so that at the first glance, from the very look of the visage [which is the first thing that strikes the eye] an awe-inspiring aspect and perfect bodily condition shall appear (and as to the internal qualities they can only be known after trial of them).

Fourthly, wide knowledge; and certainly the object of that is perfectly to know and perceive the *exigencies of warfare,* with reference to the time of making assaults, advancing, retreating and the understanding of weapons and materials of fighting and knowledge of men and acquaintance with horseflesh, etc.

شرحِ توقیع بچه موجب شوخ‌زاد و تاج که در مبادی عهدِ قباد از پایهٔ والا افتاده بود و از آن وقت باز او را بمرتبهٔ خود بازگشتی رو نداده۔

توقیع بسببِ تهاون و تساهلِ او در بابِ حقِ خاصه بهنگامِ وثوق بموافقتِ روزگار انتهی و توجیه این توقیع بر این وجه است که حقیقتِ آن ناسنجیده اطوار از میزانِ امتحان و اختیار بدین پایه ظهور یافته که هرگاه از راهِ مرافقتِ بختِ مساعد و اخترِ طالعِ صاعد بموافقتِ روزگار امیدوار میگردد در کارِ حق چنانچه حق کار است سهل‌انگار و امیدوار و نهایت مسامحه در بابِ احقاقِ حقوق از او روی میدهد۔

شرحِ توقیع آنچه مکرر در معرضِ بیانِ ناگزیرِ وقت و حالِ حرب و رجال فرموده‌اند که چهار خصلت است که اختیار آن مردانِ کار و اعتبارِ شائستگانِ کارزار بران منحصر است از حقیقتِ آن سوال میرود۔

توقیع نخستین قوتِ غالبه است یعنی حالتِ قاهره باشد که آن را سورتِ قوتِ غضبیه برانگیزد و شجاعت از آن خیزد و دوّمین قلبِ جامع یعنی دلی که از فرطِ جمعیت بتنهائیِ خود از هر تفرقه پراگنده نشود و تا پراگندگی در اجتماع دلها نشگفد بلکه باعثِ جمعیتِ خاطرهای پراگنده دلان گردد و سوّمی تامی منظر یعنی کمالِ عظمت و استواریِ بنیه چه بادی النظر از خصوصیاتِ بنیاد که در نواظر جلوه نماید مسکر و درشتیِ هیکل و وزنیِ پیکر است و بنا بر آن اجهه از آثارِ آنش ظاهر شود و چهارمین معرفت و مهارت است و مراد از آن کمالِ دانستن و شناختنِ ضروریاتِ حرب یا انتقام گرفتن و اقدام و احجام و شناختنِ آلات و ادواتِ پیکار و فرصت و گرفتنِ مهال و افراس و غیرِ اینها۔

151 M.—Sabab i sudúr i amr i 'álí bah 'azl i *fulán wáli chíst.*

151 T.—An sust rái khweshtan ra bah saranjám i kárhá i sahl kih bah ihtimám i khurdán wa i'tiná i náqis khurdán rást wa durust áyad mashghúl midárad wa a'mál wa ashghál i 'azímah rá kih pardakht i án juz bah kashish i 'uzmá i ahl i 'amal bar nayáyad náqis wa mu'attal miguzárad.

152 M.—Bá'is i hukm bah íjáb i ijtináb az nazdíki wa mukhálatat i fulán chih báshad kih bar sabíl i takrár farmúdah and kih bar khiradmandán tabdíl i ashnáyi o bah begánagi zarúr balkih qurb i o az rah i ihtiyát bagháyat dúr ast.

152 T.—An sharárat-sarisht paiwastah bar án sar ast kih sirr i dostán wa paiwastagán i nazdík i khwesh rá nazd i khwesh wa begánah ifshá numáyad chunánchih mukarrar asrár i eshan rá bá rázhá i nihániyi khair-andeshán i má kih khulús i 'aqídat i shán nazd i hamaginán bah subút paiwastah pesh i ma izhár namúdah.

153 M.—Bachih dalíl farmúdah and kih bar jami'i auliyá i daulat má ijtináb az riyá dar hamagiyi auqát wa ahwál wájib ast. Intahá wa taujíhi ín an ast kih chunánchih dar záhir i kár izhár i daulat-khwahí namúdah khud rá khair-andesh wá mi-numáyad báyad kih bátin i khweshtan rá níz bar tabq i záhir árástah har do mautin rá bar wafq i haq wa raghm i bátil mutawáfiq wa mutatábiq dárand.

153 T.—Basabab i ittisál i afzáí i má míkhwáhem kih paiwastah rishtah i ijtihád i eshán bará i má bah yak digar báz bástah báshad wa taqrír i ín tanqíh ánkih chun hamaginán jawáriyi n'mat i márá dar majáriyi in'ám wa ifzál bar sabíl i imtidád wa ittisál chunánchih hast míkhwáhand má níz paiwastah silsilah i jid wa ijtihád i eshan rá dar kár i daulat khwáhiyi daulat az yak digar nágusastah míkhwáhem.

151 Q.—What is the reason of the high order of your Majesty that such and such a Governor is to be dismissed?

151 A.—That weak minded one occupies himself in discharging duties of an easy kind which would fall properly to the hands of subordinates and which *require only a low degree of intelligence*, and leaves unfinished and unsettled the serious matters and affairs the accomplishment of which requires the best efforts of the higher functionaries of the state.

152 Q.—What is *the reason of the order* that it is proper to withdraw from close connexion and intimacy with such and such a one, so that you have repeatedly declared that wise men ought to drop his acquaintance and separate from him, and indeed that merely to remain near him was most incautious?

152 A.—That mischievous man is ever thinking how to disclose the secrets of his friends and their associates before friends and strangers, and so he has often disclosed to me their secrets along with the private matters of my adherents, the sincerity of whose loyalty to me has been proved to all.

153 Q.—Why have you declared that all the servants of the state at all times and in all circumstances should refrain from treachery? End. And the explanation of this thing is this, that just as they openly, setting forth their loyalty profess themselves to be my well-wishers, so it is proper that adorning their innermost hearts according to their exterior, they should make both conformable and agreeable to what is right and opposed to what is false?

153 A.—Since my kindnesses *are continuous* I desire that the thread of their efforts on my behalf *should always remain unbroken; and the detailed meaning* of this Reply is, that since all men desire that the *vessels of my bounty in the rivers* of my beneficence and grace, shall last continuously for ever (as in truth *is the case*) so, in like *manner*, I desire always that the links of the chain of their efforts and endeavours in the matter of the welfare of my state shall never part, one from the other.

۱۵۱ مرفوع سببِ صدورِ امرِ عالی بعزلِ فلان والی چیست۔

۱۵۱ توقیع آن سست رای خویشتن را بسر انجامِ کارهای سهل که باهتمامِ خوردان و اعتنای ناقص خردان راست و درست آید مشغول میدارد و اعمال و اشغالِ عظیمه را که پرداختِ آن جز بکوشش عظمای اہلِ عمل بر نیاید ناقص و معطل میگذارد۔

۱۵۲ مرفوع باعثِ حکم بایجابِ اجتناب از نزدیکی و مخالطتِ فلان چه باشد که بر سبیلِ تکرار فرموده اند که بر خردمندان تبدیلِ آشنائی او به بیگانگی ضرور بلکه قرب او از راهِ احتیاط بغایت دور است۔

۱۵۲ توقیع آن شرارت سرشت پیوسته بران سر است که سرِ دوستان و پیوستگانِ نزدیکِ خویش را نزدِ خویش و بیگانه افشا نماید چنانچه مکرر اسرارِ ایشان را با رازهای نهانی خیراندیشانِ ما که خلوصِ عقیدتِ شان نزدِ همگنان به ثبوت پیوسته پیشِ ما اظهار نموده۔

۱۵۳ مرفوع بچه دلیل فرموده اند که بر جمیع اولیای دولتِ ما اجتناب از ریا و دورنگی اوقات و احوال واجب است انتهی و توجیه این معنی آنست که چنانچه در ظاهرِ کار اظهارِ دولتخواهی نموده خود را خیراندیش وا نمایند باید که باطنِ خویش را نیز بر طبقِ ظاهر آراسته سر و موطن را بر وفقِ حق و زعمِ باطل متوافق و متطابق دارند۔

۱۵۳ توقیع بسببِ اتصالِ افضالِ ما میخواهیم که پیوسته سررشتهٔ اجتهادِ ایشان برای ما بیکدیگر بازبسته باشد و تقریرِ این توقیع آنکه چون همگنان جواری نعمتِ ما را در مجاری انعام و افضال بر سبیلِ استمداد و اتصال چنانچه هست میخواهند ما نیز پیوسته سلسلهٔ جد و اجتهادِ ایشان را در کارِ نیکوخواهی دولتِ یکدیگر ناگسسته میخواهیم۔

150 M.—Mújib i nahyi ra'áyá az mudáf'ahi khiráj dar waqt i wujúb i ikhráj i án chist. Intahá 'wa taqrír ánkih ya'ní az ráhi hazar i mafsadah yá az wajhi nazar bah maslahat i ra'iyat farmúdah and kih sabíl i guzárindagán i amwál i ra'iyati wa tafwíz wa tazá'f i munásib az irtifá'át wa sá,ir i jihát án ast kih chún waqt i ikhráj i khiráj daráyad filhál adá,i tamámiyi án dain rá kih darhaqíqat farz i 'áin ast wájib i fauri waltazá, dánistah bah taríq i ta'wíq daf' al waqt dar án rawá na dárand.

150 Q.—What is the reason of your forbidding your subjects to delay paying their taxes at the time fixed therefor. End. And the explication is this viz, Is it because of fear of evil, or looking to the advantage of the subjects themselves, that you have declared that the proper way, for those who have to pay taxes, whether from the produce of land, or from other sources, is this that when the time for paying the tax arrives, at once deeming the full payment of that liability (which in truth is specially incumbent on them) to be instantly necessary, they should not, by procrastinating, allow any delay to occur therein?

150 T.—Bá'is i man' az in amr i mamnú' án ast kih agar bah mutalabah,i adá i án dar yak daf'ah muwákhaz shawand darán halat ahwál i eshán namúdar i barahnagiyi darakhatán báshad dar barg-rezán bah mausim i khazán Intahá wa taqrír i in tauqí' án ast kih saláhi hál wa ma,ál i hamginán dar isál i hamagiyi án mál inhisár dárad chih dar súrate kih majmú'ah, i anchih adá i án bah 'illat i mudáfa'ah bah tákhír uftádah báshad bah yak daf'ah tahammul namáyand lámahálah hamagi dar yak hálat maslúb-ul-amwál wa mankúb-ul-ahwál gardand wa kasrat i faqr wa qillat i ghina 'illat i ranj wa 'aná bal bá'is i halák wa faná i eshan shawad az kalimát i m'ujazah, i balígah, i Ahmad bin i Hasan i maimandi wazír i ál i Subuktigín ast kih dar jawáb i 'arzdasht i ra'áya dar in bah tauqí' namúdah al khiráju jiráhun dawáuhu adá,i hu y'ani khiráj az 'alam i qurúh wa dunbalhast kih 'iláj i án munhasir dar ikhráj i mawád i fásidah ast.

150 A.—The reason of forbidding this evil course is that if they should be called on for payment of it, (*i. e*, the tax) all at once, in this case their condition would be like the bareness of trees at the fall of the leaf in autumn. End. And the explanation of this opinion is this, that the good, present and prospective, of all depends on the payment of the whole of the tax, because in the case (that they (have to) sustain at one time the whole burden of that (tax) the payment of which, on account of their delaying, has fallen into arrears, assuredly all of them will alike be injured in pocket and be in bad case and the extremity of their poverty and the dearth of their prosperity will be causes for grief and affliction, are even of ruin and destruction to them. One of the concise, but perfect sayings of Ahmad son of Hasan of Maimand wazir of the house of Subuktigin is this order that he passed by way of reply to a petition of certain subjects in this matter.

Al khiráju jiráhun dawáuhu adáuhu.

Taxes are wounds, their cure is paying them: that is, taxes are a species of wounds or ulcers and their cure depends on letting out the poisonous matter inside.

[۱۵] مرفوع موجبِ نہی رعایا از مدافعهٔ خراج در وقتِ وجوبِ اخراجِ آن چیست انتہی و تقریرِ آنکه یعنی
از راهِ حذرِ مفسده یا از وجهِ نظر بمصلحتِ رعیت فرموده اند که سبیلِ گذارندگانِ اموالِ رعیتی از
ارتفاعات و سائرِ جهات آنست که چون وقتِ اخراجِ خراج درآید فے الحال اداے تمامی آن
دَین را که در حقیقت فرضِ عین ست واجب فوری القضاء دانسته بطریقِ تعویقِ دفع الوقت
دران روا ندارند۔

[۱۶] توقیع باعثِ منع ازین امرِ ممنوع آنست که اگر بمطالبهٔ اداے آن دریکدفعه مواخذ شوند دران
حالت احوالِ ایشان نمودار برهنگے درختان باشد در برگ ریزان بموسم خزان انتہی و تقریرِ این
توقیع آنست که صلاحِ حال و مآل همگنان در ایصالِ همگے آن مال انحصار دارد چه درصورتیکه
مجموعهٔ انچه اداے آن بعلت مدافعه بتاخیر افتاده باشد بیکدفعه تحمّل نمایند لامحاله همگی در
یک حالتِ مسلوب الاموال و منکوب الاحوال گردند و کثرتِ فقر و قلتِ غنا علّتِ رنج و عنا
بل باعثِ هلاک و فناءِ ایشان شود از کلماتِ موجزهٔ بلیغهٔ احمد بنِ حسنِ میمندی وزیرِ آل سبکتگین
است که در جوابِ عرضداشت رعایا درینباب توقیع نموده الخراج جراح داوه اداوه یعنی خراج از
عالمِ قروح و دنبلهاست که علاجِ آن منحصر در اخراجِ مواد فاسده است۔

148 M.—Bá'is i sarzanish namúdan wa ruswá sákhtan i sáhib i díwán i mazálim dar hamagi majámi' wa maháfil i áshná wa begánah wa 'álim wa jáhil chíst.

148 Q.—What is the reason of your censuring the Chief Judge of the Criminal Courts and holding him up to infamy in all assemblages and companies whether of friends or strangers, wise men or foolish ones?

148 T.—Bah má rasídan kih án mudbir bah faryad rasíyi mutazallimín aslá iqbál naminumáyad balkih dad-khwáhan rá khwah wa nakhwáh bar dargáhi khud nigáh dáshtah nazd i khwoshtan ráh namidihad wa basabab i jaur wa bedád i khud intishár i akhbár bá badnámí dar sú,i i áfáq wa aqtár rawá midarad.

148 A.—I have learnt that that backslider never affords effectual redress to the oppressed but keeps complainants, willy, nilly, at his gates, and denies them access to himself, and thinks fit to allow the spreading of evil reports against himself in all quarters and on all sides, owing to his tyranny and injustice.

149 M.—Bachih, 'illat farmúdah and kih mibáyad kih hechak az auliya i daulat bah hangám i irjá'i khizmát agarchih dushwár báshad izhár i malal nanumáyad ya'ni sabíl i farmánbaran i mulúk dar sulúk i tariq i farmánbarí án ast kih dar bawátin i khweshtan (chih já i zawáhir) zajrat wa nafrat rá ráh nadihand khusús dar khizmát marjú'ah harchand dushwár wa dúr az kár báshad bahech wajh á-ár i tabáwan wa tawání wa amárat i 'ajz wa nátawání az safahát i pesháníyi khweshtan záhir nah sázand.

149 Q.—Why has your Majesty said that no servant of the state should show dissatisfaction when office is entrusted to him, however hard it may be; that is, the road for king's servants, in following the path of obedience, is this that in their innermost hearts (what need to say outwardly) they should not allow sorrow and disgust to have way, and especially they should not allow that on the open pages of their countenances, signs of listlessness and languor and indications of weakness and debility should appear in the discharge of the duties entrusted to them, however hard and almost impossible they be?

149 T.—Bawásitah, ánkih mabádá dilhá,i má dar waqt i 'atáyá basabab i tafajjur wa tanaffur i eshán az qabúl i án khidmat kamtar bah ráfat wa rahmat iqbál numáyad wa taqríri ín m'ani ánkih bah sabab i nahi az ín tafwíz wa taz'íf i manásib wa amr i munhí án ast kih chún naubat i i'tá,i 'atáyá wa tafwíz wa taz'íf i manásib wa marátib badeshán rasad nazar bah muláhzah, i sudúr i m'aniyi mazkúr khalal wa wahn wa futúr bah ásás mutálib i ánan dar khátir ráhi khutúr nayábad.

149 A.—By reason of this lest (God forbid!) Our hearts at the time of dealing out rewards, should on account of their vexation and dissatisfaction, be less inclined to regard their services as deserving of kindness and sympathy; and the explication of this matter is this that the reason of my prohibition of this unsatisfactory behaviour of theirs is that when the time arrives for dispensing my favours and conferring offices upon them and doubling their rank, looking to the occurence of the said matters, (viz, their unwillingness to accept the post previously assigned to them) an injurious indifference to (the foundations of) their wishes may not find its way into my heart.

مرفوع باعثِ سرزنش نمودن و رسوا ساختنِ صاحبِ دیوانِ مظالم در ہمگی مجامع و محافل آشنا و بیگانہ و عالم و جاہل چیست۔

توقیع بما رسیدہ کہ آن مدبر بفریادرسی متظلمان اصلا اقبال نمینماید بلکہ دادخواہان را خواہ و ناخواہ بر درگاہِ خود نگاہداشتہ نزد خویشتن راہ نمیدہد و بسبب جور و بیداد خود انتشار اخبار بدنامی در سائرِ آفاق و اقطار روا میدارد۔

مرفوع بچہ علت فرمودہ اند کہ میباید کہ ہیچیک از اولیاءِ دولت ہنگامِ ارجاعِ خدمات اگرچہ دشوار باشد اظہارِ ملال ننماید یعنی بسبیلِ قسم بانبرانِ ملوک در سلوکِ طریقِ فرمانبری آنست کہ در بواطنِ خویشتن چہ جاے ظواہر ضجرت و نفرت را راہ ندہند خصوص در خدماتِ مرجوعہ ہرچند دشوار و دور از کار باشد بہیچ وجہ آثارِ تہاون و توانی و اماراتِ عجز و ناتوانی از صفحاتِ پیشانیِ خویشتن ظاہر نسازند۔

توقیع بواسطۂ آنکہ مبادا دلہاءِ ما در وقتِ عطایا سبب تضجر و تنفر ایشان از قبولِ آن خدمات کمتر بر آفت و رحمت اقبال نماید و تقریر این یعنی آنکہ سببِ نہی ازین امرِ منہی آنست کہ چون نوبتِ اعطاء عطایا و تفویض و تضعیفِ مناصب و مراتب بدیشان رسد نظر بملاحظۂ صدور معنی مذکور خلل و وہن و فتور باساسِ مطالبِ آنان در خاطر راہِ خطور نیابد۔

146 M.—Bachih dalíl farmúdah and kih mazannah,i má dar bárah, i fulán nifáq-peshah bah ámezish,i ghash i badandeshí bakhulús i níyat i khairkhwahiyi auliyá i daulat i bádsháhí qaríb ba martabah, i yaqín paiwastah.

146 Q.—On what grounds has your Majesty said that your suspicion respecting a certain enemy viz., that he has mingled the dirt of malice in the purity of his good feeling and well-wishing towards the royal servants, has almost reached the degree of *certainty*?

146 T.—Badín wajh kih shiddat i raghbat i bátiniyi o ba istimá' i aqwál i badsigáliyi má az makhá,il i hál i o záhir wa paidást wa khwáhish i wuqú' i zillat wa wusúl i mazallat bah auliyá az shamá,il i kirdár wa guftárash numáyán wa huwaidá ast.

146 A.—Because his extreme and heartfelt desire to hear malevolent words spoken of me is clear and obvious from the marks of his conduct, and his desire that my friends shall fall into mistakes and disgrace is plain and conspicuous from his manner of speech and action.

147 M.—Mújib i man' wa zajr i fulán muqarrab az afrokhtan i ná,irah, i khashm wa ghazab i shahar-yar bah guftar i mula,im i tab' wa muwáfiq i mizáj hangám i izhár i 'adam i rizá nisbat bah fulán muhtashim chist.

147 Q.—What is the cause of your Majesty's forbidding and warning such and such a courtier against kindling the fire of anger and wrath in the king's mind by soft speech, agreeable to the feelings, and falling in with the humour of the moment when your Majesty expresses your dissatisfaction as regards such and such a dignitary?

147 T.—Tá dar hangám i nikbat az yár wa yáwar judá nah mánad. Intahá wa taqrír i ín tauqí' ánkih chún hamginán ín shewah, i ná-sitúdah rá marziyi má dánand hará,inah az har ráh kih rá dihad darámadah ba wasílah, i khushámad-goí dar maqám i rizájoiyi má shawand wa bah umed i husúl i muwafaqat i muqtazá i waqt wa hál i má mardumán rá be-mújibi nafs-ul-amri az khud nabranjanand tá raftah raftah bar tabaq i ín sulúk i náhanjar taríq i dostí wa imdád i yárán bah insidád áyad bal abwab i dushmaniyi *dostán wa ráhi begánagiyi áshnáyán bah* kushádagi girayad wa chún lawázim i wázáhiyi rozgár kar i khud kardah naubat i idbár badeshán rasánad wa sáyah, i tawajjuhi khisrawán az sar i shán báz girad náchar be yár wa madadgár bimánand wa ánán fursat yáftah damar az rozgar i hamginán barárand.

147 A.—So that in the time of adversity they may not be separate from friends and helpers. End. And the explication of this reply is this, that when all think that this reprehensible practice is desired by me, certainly in every possible way they will try to please me, by flattery, and in the hope that they may become strictly in accordance with my wishes for the time being, they will of themselves, without real reason, embitter other men against them until by degrees, by this devious course, the path of friendship, and of aiding one's friends will be closed, nay the doors of hatred to friends and the road of estrangement from acquaintances will be opened; and when the perverse nature of the time, producing its ordinary effects, brings on *them* in turn a period of misfortune and withdraws from *them* the shade of the king's favor, *they* in their turn will *remain friendless* and helpless and the others, seizing their opportunity, will bring down ruin on all their lives.

مرفوع بچه دلیل فرموده اند که مظنهٔ ما در بارهٔ فلان نفاق پیشه بآمیزشِ غشِ بد اندیشی بخلوصِ نیّتِ خیرخواهی اولیای دولتِ بادشاهی قریب بمرتبهٔ یقین پیوسته۔

توقیع بدین وجه که شدّتِ رغبتِ باطنی او باستماعِ اقوالِ بدسگالی ما از مخائلِ حالِ او ظاهر و پیداست و خواهشِ وقوعِ زلّت و وصولِ مذلّت باولیا از شمائلِ کردار و گفتارش نمایان و هویدا۔

مرفوع موجبِ منع و زجرِ فلان مقرب از افروختنِ نائرهٔ خشم و غضبِ شهریار بگفتارِ ملائمِ طبع و موافقِ مزاج هنگامِ اظهارِ عدمِ رضا نسبت بفلان محتشم چیست۔

توقیع تا در هنگامِ نکبت از یار و یاور جدا نمانند انتهی و تقریرِ این توقیع آنکه چون همگنان این شیوهٔ ناستوده را مرضیِ ما دانند هر آئنه از هر راه که رو دهد در آمده بوسیلهٔ خوشامدگوئی در مقامِ رضاجوئی ما شوند و بامیدِ حصولِ موافقتِ مقتضای وقت و حالِ ما مردمان را بموجبِ نفس الامری از خود نرنجانند تا رفته رفته بر طبقِ این سلوکِ ناهنجار طریقِ دوستی و امدادِ یاران بانسداد آید جلبِ بوائقِ دشمنیِ دوستان و راهِ بیگانگیِ آشنایان بکشادگی گراید و چون لوازمِ واژونیِ روزگار کارِ خود کرده نوبتِ ادبار بدیشان رساند سایهٔ توجهِ خسروان از سرِ شان بازگیرد ناچار بی یار و مددگار بمانند و آنان فرصت یافته دمار از روزگارِ همگنان بر آرند۔

144 M.—Az chih ráh bar zabán i sidq—bayán raftah kih fart i mukálamah,i fulan sabuk-sar dar 'n áwán bar má bagháyat girán míáyad wa hálánkih peshtar az in ráh sukhan dar dargáh az hamah beshtar dásht.

144 T.—Bah mújib i ánkih az ifrát i sukhanán i be-furogh kih hamána núr i sidq wa safá az ánhá maslúb shudah asma' wa qulúb i má wa ahli anjuman i Huzúr rá dar ta'ab i tawqqu' i istima' wa qabúl andákhtah.

145 M.—Bachih istihqáq dar haqq i fulán nek-akhtar farmúdah and kih yaganah i zaman wa mumtaz i aqrán bal beqarini'ahd wa qarn i khud ast.

145 T.—An s'ádat-sarisht mard i ázádah chandán pákizahgauhar uftádah kih hamáná nazir i o az abna i rozgár na zadah az dalá,il i sitúdagiyi khsá,i lash án ast kih bá wujúd i ánkih dar dargáh i má naqsh i hamagi muradátash durust na nashastah wa heehak az irádátash ba husúl na paiwastah qa'an zabán ba shikwah, i ma ashná nah namúdah balkih lab ba gilah nakushúdah.

144 Q.—Why has it fallen from the truthful tongue of your Majesty, that the much talking of a certain foolish one in these times is most wearisome to your Majesty, though formerly he had the privilege of talking more than any one in Durbar?

144 A.—Because by the copiousness of his dull words, from which certainly the light of truth and sincerity is excluded, the ears and hearts of myself and my courtiers are thrown into the torture of listening to and receiving them.

145 Q.—For what merits has your Majesty said in respect to such and such a fortunate one that he is the unique one of his age, the most conspicuous among his contemporaries, nay the peerless one of his period and generation?

145 A.—That innately good and sincere man is of such a pure nature that, of a verity, his like has not been born among the children of this time. One of the proofs of the excellence of his nature is this that though in my court none of his aims got the seal of fulfilment, and not a single one of his purposes were accomplished, yet not in the least did he let his tongue accuse me, nay he did not even open his lips to complain.

مرفوع[۱۴۲] از چه راه برزبانِ صدق بیان رفته که فرطِ مکالمه فلان سبکسر درین آوان بر ما بغایت گران می آید و حالانکه بیشتر ازین راه سخن در درگاه از همه بیشتر داشت۔

توقیع[۱۴۳] بموجب اینکه از افراطِ سخنانِ بے فروغ که همانا نورِ صدق وصفا از آنها مسلوب شده اسماع وقلوبِ ما و اہلِ انجمنِ حضور را در تعبِ توقعِ استماع و قبول انداخته۔

مرفوع[۱۴۴] بچه استحقاق در حقِ فلان نیک اختر فرموده اند که یگانهٔ زمان و ممتازِ اقران بل بهترینِ عهد وقرن خود ست۔

توقیع[۱۴۵] این سعادت سرشت مرد آزاده چندان پاکیزه گوهر افتاده که همانا نظیرِ او از ابنای روزگار نزاده از دلائلِ ستودگی خصائلش آنست که باوجود آنکه در درگاهِ ما نقشِ همگی مراداتش درست نه نشسته وهیچیک از اراداتش بحصول نه پیوسته قطعاً زبان بشکوهٔ ما آشنا ننموده بلکه لب بگله نه کشوده۔

saif wa sinán wa ámezish i mard-afganán wa khalt bá mardán i mard dar bazm i maidán i nabard khwáhand bimábar i takhaluf i umúr i mazkúrah wa tazád i mawád i mazbúrah bah zarúrat *muwáfaqat hech* súrat rú namunmáyad.

from the king the work of the sword and the spear and the society of men of war and companionship with brave men in the throng of the battle field—, say, in consequence of the differences of all these views and the opposite character of the matters mentioned above, certainly perfect conformity on the king's part does not seem possible.

143 T.—Chún rifáqat i mulúk dar sulúk i tariq i wifáq bá muqtazayát i anfus i *mutazáddah*, i ahli áfáq i muta,'addidah dar auqát i *mukhtalifah* (chih ja i yake án) muta'azzir ast *fámmbilah chandánkih* qadar i qudrat i imkán wa tang i táqat i insán bashad az muwáfaqat i murád *i har sinfe* bah muqtazá i saláhi waqt wa hál i 'álamiyán dast báz nadárem.

143 A.—Although it is very difficult for kings to have fellowship with men by taking the road of agreement with the various desires of the conflicting spirit of various men at various times, (much less at one and the same time), still of a truth as far as is possible, and the circle of our power extends, we do not withdraw our hands from acting in accord with the wishes of each group, according to the proprieties of the time, and the circumstances of mankind.

سیف وسنان وآمیزشِ مردافگنان وخلط با مردانِ مرد و رزم میدانِ نبرد خواهند بنا بر تخالفِ امورِ مذکوره وتضادِ موادِ مزبوره بضرورت موافقت در ہیچ صورت رو نماید۔

توقیع چون رفاقتِ ملوکِ درسلوکِ طریقِ وفاق بمقتضیاتِ نفسِ متضادهٔ اہل آفاق متعدده در اوقات مختلفه چه جاے یک آن متعذر ہست لامحاله چندانکه قدر قدرت امکان وطوقِ طاقت انسان باشد از موافقتِ مرادِ ہر صنفی بمقتضاے صلاحِ وقت وحالِ عالمیان دست باز نداریم۔

143 M.—Chún nau'i 'áliyi insán bar asnáf i mutta'addidah ishtimál dárad wa imtiyáz i har sinf i bah ikhtiláf i muqtazi i tab'i záhir ast wa 'adam i mukhálafat i iqtizá i tibá' mardum bar mulúk i farjám-nigar i házim lázim ast wa muwáfaqat i ba'ze az ánán chih jái i hamginán bi wujúd i mukhtalafat i muqtaziyát i nihád dushwár-numá bal muhál-nimást masalan sinf i firishtah-sirisht kih manish i eshán juz ilzám i shewah,i dín wa dánish rá mustad'í nabáshad az shahariyár juz ba mujáhisat i dá,imíyi arbáb i ta'aiyun wa tadaiyun khursand na gardand wa ashláb i diráyat wa kifáyat az khusraw siwá i sarf i 'azm i mulúkánah bah mahz i isláh i ashghál i mulkí wa málkí wa taufír i amwál i buyút wa khazá,in wa bazl i himmat i málikánah bah taksír i 'imárat i bilád wa zará'at i ziyá'át wa 'aqárát mutawaqqi' nabáshad wa arbáb i takaffal i umúr i dár-ul-'adálat az malik i dádgar hamín nazar dar kárhá i mutazallimín wa guzar-rasíyi mu'ámalát i dád-khwáhán wa fáriat wa ighásat i tálibán wa isláh i fasád wa tarwíj i kasád i hamagí 'ibád wa bilád khwáhand wa garohe nuzhat-pazoh juz taqíd i malik ba tarad-dud wa tasíd wa wal'ú' tanazzuh wa tafarruj tawaqqu' nanumáyand wa jamá'at tan-ásáyán juz afzáish i mújibát i ráhat wa ásá,ish wa pasej i asbáb i námish wa árámish dar mu'áshirat i ahl i ghiná wa tarab wa mukhálatat i ashab i rúd wa sarúd az khusro napasandand wa khudáwandán i wighá wa harb wa ashábi i t'an wa zarb az bádsháh hamín ashghál i

143 Q.—Since man, the noble species, (i. e., of animals) consists of many classes and the distinguishing feature of each class is shown by the difference of its natural tastes, and since it is incumbent on intelligent and farseeing princes not to thwart the desires of their subjects, and yet conformity with several of those desires (not to say with all of them) notwithstanding the contradictory views of different classes is difficult or rather is impossible, for instance,—one set of angelic natured men, whose souls only long for what appertains to the practice of religion and wisdom, are only satisfied with the Prince if he perpetually associates with religious and godly men—while our wise statesmen and finance ministers hope from the Prince the direction of the royal thoughts wholly upon improvements of imperial and financial matters and increase of the wealth in the treasuries, and the expending of all the energies of the king upon increase of the buildings of the cities and the cultivation of the land and irrigation,—while those again entrusted with the affairs of the Courts of Justice similarly desire from a just king that he look into the affairs of suitors and ponder over the concerns of litigants and those seeking aid and justice, and the reform of what is evil and the purification of the corruptness of all people and places;—and then the tribe of pleasure-lovers only desire that the king be solely occupied in journeying and hunting and in devotion to pastimes and pleasures;—and the luxurious set only approve of the Prince's interest in increasing the means of comfort and ease and the planning of ways of pleasure and luxury, in associating with singers and dancers and meeting with musicians;—and again the men of fights and battles, the spearmen and swordsmen similarly want

مرفوع چون نوعِ عالی الشان بر اصنافِ متعدده اشتمال دارد و اتصافِ هر صنفی باختلاف
مقتضای طبعی ظاهر ست و عدمِ مخالفتِ اقتضاے طبائع مردم بر ملوکِ فرجام نگر لازم و موافقت
بعضے از آنان چه جای همگنان با وجودِ مخالفتِ مقتضیاتِ نهاد دشوار نابل محال سیاست مثلاً صنفے
فرشته سرشت که منشِ ایشان جز التزامِ شیوهٔ دین و دانش را مقتضی نباشد از شهریار جز بمجانست
دائمی اربابِ تدین و تألهٔ خرسند نگردند و اصحابِ درایت و کفایت از خسرو سواے صرفِ عزمِ ملوکانه
بمحض اصلاحِ اشغالِ مالی و ملکی و توفیرِ اموال بیوت و خزائن و بذلِ همتِ مالکانه بتکثیرِ عماراتِ بلاد و زراعت
ضیاعات و عقارات متوقع نباشند و اربابِ تکفلِ امورِ دار العدالت از ملکِ دادگر همین نظر در کارهاے
متظلمان و غور رسی معاملاتِ دادخواهان و اعانتِ طالبان و اصلاحِ فساد و ترویج و کسادِ همگی عباد
و بلاد خواهند و گروهی نزهت پژوه جز تقیدِ ملک به ترددِ و تصیدِ و نوعِ تنزه و تفرج توقع ننمایند و جمعے
تن آسایان جز افزایشِ موجباتِ راحت و آسایش و بسیجِ اسبابِ رامش و آرامش و معاشرتِ اهلِ غنا و طرب
و مکالمتِ اصحابِ رود و سرود از خسرو نپسندند و خداوندانِ وغا و حرب و اصحابِ طعن و ضرب از بادشاه همین اشتغال

142 M.—Jardád bin i Narsí pidar i barádarán i rizá'iyi Qubád m'arúz medárad kih marsúm i man az díwán i 'atá,i Qubád daf'ih,i nakhust haftsad dirhám muqarrar uft.d wa bah iz.dah,i chandin karrat ta farján i rozgarash bar chahár hazár dirham qarár girift wa dar sal i sewomiyi julús i farkhundah,i shaharyár kih ba baqá.i getí yár báshad basabab i ri'ayat i jánib i mansúbán i khusrawan i mázi dar yak daf'ah bah iz'at i dahsi duwázdah hazar dirham muqarrar shudah wa mutawalliyi díwán i 'atáwá dar har martabah mutasaddiyi taqlíl i án gashtah dar sal i shashum i Aurang-nashiniyi malik bah qarár i do hazár báz ámadah agar án kitáyat —peshah az ín andeshah báz nayáyad dar andak muddate raf'ah raftah hamagi bah kam o kást khwáhad raft dar ín hálat saláhi hal wa ma,ál i dá'iyi daulat mustadiyi in ast, kih ham unchih nakhust qarár dád i tafazzul i Qubád búd bar—qarár bimánad tá khátir i kamtarín i parastaran kih az parágandagiyi andeshah,i besh wa kam darham ast az tafriqah faráham áyad?

142 Q.—Jardar son of Narsi father of the foster-brothers of Qubád states that his pay, granted by order of Qub.d, at first was fixed at seven hundred dirhams, and by several increases up to the end of the time of Qubad was raised to four thousand dirhams, and in the third year of your Majesty's auspicious reign, (may it last to the end of the world!) on account of your kindness to those connected with past kings, all at once, by a threefold increase, was fixed at twelve thousand dirhams; and the Superintendent of "Pension and gifts office" was on every opportunity the cause of its decrease, so that in the sixth year of your reign it has come down to two thousand; if this niggardly one will not leave off his clipping habits, in a short time the whole pension by degrees will come down to nothing. Under these circumstances the present and future welfare of your well-wisher, craves this that what was fixed by the bounty of Qubád should remain fixed, so that the heart of the humblest of your servants which is now much perplexed by the reductions of his income may no longer be unsettled but may become collected and tranquil.

142 T.—Darkhwahi Jurdád dar ín báb qarín i sawáb ast chih tamámiyi muhabbat i bilfi'l wa izdiyád i máddah,i rajá bilqúwah manút wa marbút bah izdiyád i i'anat ast wa bar ín qiyás nuqsán i dostí wa káhish i umed-wárí wábastah bah kamiyi fazl wa karámat ast binábar i ín amr i wálá bah nafáz paiwastah kih az khális i amwál i khássah,i sarkár unchih bah síghah,i taqlíl az qalíl wa kasír az o báz dáshtand ánrá be kasr twa qasr bado rasánand wa bar jariyi istimráriyi o duwázdah hazár dirham biyafzáyand wa orá az jánib i má bah umed-wariyi niko-kári dar mustaqbil khush-hál wa khursand dáshtah bahamah wajh khushnúd wa rizámand sazand.

142 A.—The request of Jardad in this matter is very proper, for complete affection in the present and strong grounds for hope in the future (lit. in the possible) depend upon and are united to the fulness of the favor shown by me; and similarly loss of affection and diminution of hope are the result of lessening the Prince's bounty and kindness. Therefore my high order hath issued, to repay to him from my special and personal treasury whatever they have withheld under this head of deduction, be it little or much, to the last fraction and let them increase his fixed pay by twelve thousand dirhams and making him happy and joyful in the hope of future benefits from me by all means render him cheerful and contented.

[۱۴۲] مرفوع جزداد بن نرسی پدر برادرانِ رضاعی قباد عرض میدارد که مرسوم من از دیوانِ عطای قباد
دفعهٔ نخست هفتصد درهم مقرر افتاد و باضافهٔ چندین کرّت تا فرجامِ روزگارش بر چهار هزار درهم قرار
گرفت و در سال سومی جلوسِ فرخندهٔ شهریار که با بقای گیتی پایدار باشد بسببِ رعایت جانبِ منسوبانِ
خسروانِ ماضی در یکدفعه باضعاف ده سی دوازده هزار درهم مقرر شده و متوسلی دیوانِ عطایا در
هر مرتبه متصدی تقلیل آن گشته در سالِ ششم اورنگ نشینی پاک بقرار دو هزار باز آمده اگر آن کفایت پیشه
ازین اندیشه باز نیاید در اندک مدتی رفته رفته همگی یکم و کاست خواهد رفت درینحالت صلاحِ حال و
مآلِ داعی دولت مستدعی اینست که هم آنچه نخست قرار داده تفضّل قباد بود برقرار بماند تا خاطرِ کمترین
پرستاران که از پراگندگی اندیشهٔ بیش و کم درهم است از تفرقه فراهم آید۔

[۱۴۳] توقیع درخواه جزداد درین باب قرین صواب است چه تمامی محبت بالفعل در ازدیادِ مادهٔ رجا بالقوه
منوط و مربوط بازدیادِ نعمت است و برین قیاس نقصانِ دوستی و کاهشِ امیدواری وابستهٔ کمی فضل و
کرامت بنا برین امرِ والانفاذ پیوسته که از خالصِ اموالِ خاصهٔ سرکار آنچه بصیغهٔ تقلیل از قلیل و کثیر
از و باز داشتند آنرا بی کم و قصور بدو رسانند و بر جاری استمراری او دوازده هزار درهم بیفزایند و او را از جانب
ما بامیدواری نیکوکاری در مستقبل خوشحال و خرسند داشته بهمه وجه خوشنود و رضامند سازند۔

141 M.—Marde badwi bah dargáhi khusrawi ámadah iddi'a menumáyad kih dar in aiyám bah hangámo kih hangámah,i bárish i bárán wa wazish i bád i wazán ra garmiyi hiddat wa tundiyi shiddat búd malik bar manzil i man maimanat i nuzúl mabzúl farmúdah and wa man bar tabaq i iqtizá i waqt wa hal wa maqám kih hamagi bah neki iltiyám dáshtand unchih dáshtah bar 'arz nihádah am wa haqq i maqám bajá áwardah?

141 Q.—A man of the wild Badur (Bedouin) Tribes has come to the Royal Presence chamber and claims as follow: "in these days at the time that the "violence of the rain * and the blowing of the stormy "winds were raging with great force and abounding "fury the king brought his auspicious presence into "my house and I according to the requirements of "the time, place and circumstances, all of which "were favorable, humbly placed whatever I had "on the plate of presentation and did all that was "demanded by the situation?"

141 T.—Agarchih án ázádah-mard dar tangiyi manzil wa kotáhiyi muddat shart i ziyáfat i ma baja áwardah wa rasm i nuzúl wa iqámat i ma adá kardah wa alhaq bar tabaq i d'awá i khud haqq i maqám adá namúdah walekin má niz orá dar was'at-ábád i amn wa amán bá izáfat i túl i zamán ziyáfat namúdah em wa ammá tafazzul wa ihsán kih shewah,i sitúdah,i khusrawán i ál i Sásán ast báyad kih nakhust biná,i tahsil wusúl wa ta'jil i husúl i án bar mabná,i adá,i madh wa saná nihádah angah bah tamhid wa tá,id i asás i shukr wa sipás pardazad wa dar maqám i rizá-mandi wa khursandi shudah abwáb i shikáyat wa tark i ri'áyat i haqq i 'inayat masdúd sázad.

141 A.—Though that savage, in the narrowness of his hut and shortness of the time well discharged the duties of my entertainment and fulfilled the rites of hospitality incident to my staying and resting there and certainly, as he says, he paid me all the courtesies demanded by the situation, yet, on the other hand, so also have I entertained him in the broad abode of my protection and shelter, and that for a long length of days; but the kindness and favor which are so nobly practised by the kings of the Sasanian dynasty demand that, firstly, one should lay the foundation of acquiring them (and that speedily) upon the ground of paying praise and laud; and next, that one should occupy oneself in strengthening the grounds of thankfulness and gratitude and should go into the house of satisfaction and content and should shut the gates of complaint and disregard of the blessing of my bounty.

* i. e, great force and abounding fury were to the violent rain and driving wind.

۱۴۰

مرفوع مروسے بدوی بدرگاہِ خسروی آمده ادعا مینماید کہ درین ایام ہنگامیکہ ہنگامۂ بارشِ
باران ووزشِ بادِ دوران راگرمیِ نہایت وتندیِ شدت بود کلکب برمنزلِ من میمنتِ نزول مبذول
فرموده اند ومن بطریق اقتضاے وقت وحال ومقام کہ ہمگی بہ تنگی الایام داشتند انچہ داشتہ
بطریق عرض نہاده ام وحقِ مقام بجا آورده —

۱۴۱

توقیع اگرچہ آن آزاده مرد در تنگیِ منزل وکوتاہیِ مدت شرطِ ضیافتِ ما بجا آورده ورسمِ نزول و
اقامت را ادا کرده واحق بطریقِ بزرگواری خود حقِ مقام ادا نموده ولیکن ما نیز او را در وسعت آبادِ این
ایوان با ضیافتِ طولِ زمان ضیافت نموده ایم واما تفضل واحسان کہ شیوۂ ستودۂ خسروان آلِ
ساسان است باید کہ نخست بنا تحصیل وصول تحصیل حصول آن بر بنا رادار مدح وثنا نهاده وانگاه تمہید
وتائیدِ اساسِ شکر وسپاس پرداز ودر مقامِ رضامندی وخرسندی شده ابوابِ شکایت و
ترکِ رعایتِ حقِ عنایت مسدود سازد —

139 M.—'Illat i man' wa zajr wa bá'is i naf'i wa hajr i fulán ḳhádim az dargáh wa sabab i 'azl az mansab i riyásat i ḳhadam b'ad az qidam i ḳhidmat wa 'adam i zuhúr i wasmat báwujúd i sabq i kalám i wusúq wa 'itimád chist?

139 Q.—What is the cause of your Majesty's forbidding such and such a servant from entering your presence and what the grounds of his dismissal from his office of Superintendent of the household and this too after his long service without apparent fault and although you formerly spoke of his worth and trustiness?

139 T.—Dar ín wilá sifat i násháistah,i hiqd wa kínah kih paiwastah dar matáwiyi sínah nihuftah medásht az án násitúdah-atwár bah zuhúr paiwust wa paidást kih az bad-darunán i tírah-rawán chashm i taqdím i khizmat nazdík i ḳhusrawán dáshtan be niháyat az ráhi kár dúr ast wa dúr kardan i ín gúnah nakohídah-mahzarán az qurb i anjúman i huzúr bah zarúrat bagháyat zarúr ast.

139 A.—In these days that evil man has plainly shown the wicked malice and hatred that he ever concealed in the folds of his bosom and it is plain that to expect the performance of their duty from black-hearted scoundrels is judged by kings to be most unwise and to remove wicked men of this kind from approaching the Royal assemblies is certainly a most necessary thing.

140 M.—Mújib i man' wa hijáb fulán hájib az duḳhúl i dargáh chist?

140 Q.—What is the reason of your forbidding such and such a chamberlain from entry into the palace. *

140 T.—Chún hájib jam'o rá kih liqá,i eshán marghúb i má búd az bár i dargáh mahjáb dásht má níz az ráhi wujúb i mujázát bah misl orá az unchih kamál i raghbat i o dar án ast (*i. e.*) az niháyat i iḳhtiyár wa iqtidár wa lazzát i amr wa nahi wa qudrát i gir wa dár mahrúm wa mamnu' báz guzáshtem.

140 A.—Since that chamberlain excluded from my presence a number of persons whose society was pleasing to me, I also, seeing that a similar retribution is due to him, have deprived and excluded him from that which is his chiefest delight therein, that is, from great power and authority and from the sweetness of commanding this and forbidding that and from the power to hale and to bind.

* Lit. forbidding and veiling off.

[۱۳۸] مرفوع علتِ منع و زجر و باعثِ نفی و هجر فلان خادم از درگاه و سببِ عزل از منصبِ ریاستِ خدم بعد از قدمِ خدمت و عدمِ ظهورِ وصمت با وجود سبق کلام و وثوق و اعتماد چیست۔

[۱۳۹] توقیع درین ولا صفتِ ناشایستۀ حقد و کینه که پیوسته در مطاوی سینه نهفته میداشت ازان ناستوده اطوار بظهور پیوست و پیدا است که از بد درونانِ تیره روان چشمِ تقدیمِ خدمت نزدیک خسروان داشتن سبے نهایت از راهِ کار دور است و دور کردن اینگونه نکوهیده محضران از قربِ انجمنِ حضور بضرورت بغایت ضرور۔

[۱۴۰] مرفوع موجبِ منع و حجاب فلان حاجب از دخولِ درگاه چیست۔

[۱۴۱] توقیع چون حاجب جمعی را که لقاے ایشان مرغوبِ ما بود از بارِ درگاه محجوب داشت ما نیز از راهِ وجوبِ مجازات بمثلِ او را از انچه کمالِ رغبتِ او در انست از نهایتِ اختیار و اقتدار و لذتِ امر و نهی و قدرتِ گیر و دار محروم و ممنوع باز گذاشتیم۔

137 M.—Daulat-khwáhán i dargáh darkhwáhi bayán i mújib i sudúr i amr i wálá bah dúr namúdan i fulán az huzúr i dargah dárand?

137 Q.—The courtiers request to know why the high order has issued to debar such a one from the Royal presence?

137 T.—Mújibash án ast kih az ráhi takhdí'ah wa fireb mail namúdah. Intahá. Ya'ní chún bah gáhi istishárah az pairawiyi rahi rást-rawán i durust hinjar ya'ní motaminan i mustashar wa az matn i sirat i mustaqim i rá, i sá,ib wa rawiyah,i sádiq kinárah giriftah wa dar maddah,i 'adam i dalálat i khíyarah,i dárain wa arbab i istikhárah bah ráf zaniyi jádah,i khair bar tariqah,i qáti'án i tariq raftah az in rú ráh i qurb i ín gunáh mardum i nabakár dar anjuman i huzúr i mulúk az tariq i khirad wa khiradmandi bagháyat dúr ast. Balkih tádib wa tanbihi in mushte be-adab bah hamah jihat zarúr ast.

137 A.—The reason thereof is this that he started from the path of treachery and deceit. End. That is since at the time when counsel was sought he has turned away from pursuing the path of those who follow the right road, that is, of trust-worthy counsellors and from travelling on the straight road and from sound judgment and right habits and has failed to guide aright the path of the righteous (of both worlds) and those asking the best counsel and has turned to waylaying the road of righteousness (just as do highway robbers,) seeing all this, it is very far from the wisdom of the wise to admit this sort of worthless men into the vicinity of the Royal circle; Nay, rather is the punishment and warning of this handful of lawless ones on every ground fitting.

138 M.—Bah mújib i kudám jináyat farmúdah and kih *fulán zálim rá az mutasaddiyán i díwán i* mazálim dar hamagí mahafil i shahar wa diyár tashhír namúdah bah qabihtarín i wajhe munkar dar huzúr i mu'árif sarzanish wa taqbíh numáyand.

138 Q.—On account of what fault has your Majesty *ordered them to take a certain offender*, a subordinate of the Criminal Court into all the assemblies of the city and neighbourhood, and by way of Tasheer to treat him evilly and in the most ignominious way possible to chastise him before men's faces?

138 T.—An nábakár bah shámat i akhz i rishwat ijrá,i hudúd wa 'uqúbát rá bar jam'e parágandahrozgár az zumrah,i ashrár i shahar wa diyár kih istihqáq i 'azáb wa nakal áshkárá dáshtah and dar pardah bah kár burdah.

138 A.—That useless fellow depraved by bribery, instead of inflicting pains and penalties, openly (as he should have done) upon a certain band of vagabonds belonging to the criminal classes of this city and neighbourhood, punished them secretly.

مرفوع[۱۳۷] دولتخواهانِ درگاه درخواه بیانِ موجبِ صدورِ امر والا به دُور نمودن فلان از حضورِ درگاه والا.
توقیع[۱۳۷] موجبش آنست که از راه تخدعه و فریب میل نموده انتهی یعنی چون بگاهِ استشاره از پیروی
راه راست روان درست هنجار یعنی موتمنانِ مُستشار روازتن صراطِ مستقیم و رای صائب
و رویّهٔ صادق کناره گرفته و در مادّهٔ عدم دلالت خیره داریں و اربابِ استخاره براهزنی جاوفهم
بر طریقهٔ قاطعانِ طریق رفته ازین رُو راهِ قرب اینگونه مردمِ نابکار در انجمنِ حضورِ ملوک از طریق
خرد و خردمندی بغایت دور است بلکه تادیب و تنبیه این مشتی بی ادب بهمه جهت ضرور.
مرفوع[۱۳۸] بموجب کدام جنایت فرموده اند که فلان ظالم را از متصدیانِ دیوانِ مظالم در همگی محافلِ شهر
و دیار تشهیر نموده بقبیح ترین وجهی منکر در حضورِ معارف سرزنش و تقبیح نمایند.
توقیع[۱۳۸] آن نابکار بشامتِ اَخذِ رشوت اجرای حدود و عقوبات را برهمی پراگنده روزگار از زمرهٔ اشرار
شهر و دیار که استحقاقِ عذاب و نکالِ آشکارا داشته اند در پرده بکار برده.

135 M.—Bachih mújib farmúdah and kih ásár i af'ál wa atwár i Rahzád az fasád i dimághiyi o yad medihad wa azin rah bah chárah-gariyi tabibán niyázmand ast ?

135 T.—Basabab i ánkih mahál i ábád rá bah fasád i kharabi báz meárad. Intahá. Ya'ni chún wiláyáto kih bah tauliyat i ihtimám i o ta'alluq girad dar khilál i andak máyah, i muddate ikhtilal i fasád i kullí bah usúl i sálihah,i án wusúl meyabad paidást kih in m'aniyi nashá,istah juz dar súrat i khalal i 'aql nakhezad wa in gúnah 'amal i fásid rá juz tughyán i máddah,i fasád i saudá i shor-angez barnahangezad.

136 M.—Az chih ráh farmúdah and kih fulán máldar nágahán bah musibat i talaf i án amwál bah yakbár giriftár khwáhad ámad ?

136 T.—Chih *jumlagirá bidán i istihqáq bah yak* martabah kasb namúdah. Intahá wa taujíhi in tauqí' bah wajhi wajih án ast kih chún iktisáb i hamagiyi án khwástah bar wafq i khwást i haq nabúdah balkih ánrá az madakhil i haram i mahz hasil namúdah har, á,inah bartabaq i manzúmah,i mashhúrah.—Misr'ah-Bah bád amadah ham bah bádo rawad—bi,'ainih az hamán ráh kih ámadah búd bah hamán tariq báz gardad.

135 Q.—Why has the Prince said that the actions and customs of Rahzád show signs which lead us to believe that he has brain disease and therefore needs the help of a physician?

135 A.—Because he brings back to ruin districts that were flourishing. End. That is to say, when the region of which he assumes the charge in the space of a very little time receives an utter death blow to all its excellent customs, it is evident that such a scandalous thing as this can only arise from perversion of intellect and it is the extremity of raving madness that alone can stir up evils of such a nature.

136 Q.—On what grounds has your Majesty said that a certain wealthy man will suddenly be caught in the calamity of losing all his possessions at one fell swoop?

136 A.—Because he *acquired all of them, all* at once, and without right thereto. End. And the explanation of this Reply, in the best way is this, that since the acquiring of all that wealth was not according to the will of God —or rather that it was wholly acquired in an unlawful way—certainly according to the well known line of poetry.

"Camewith the wind, and so goes with the wind" so similarly, in the very way in which it had come, by the same road it will return.

[133] مرفوع بجهٔ استمداد در باب بهزاد عملدار که درین شیوه استاد ست فرموده اند که همه تدبیرات او درهم و مختل شده و تمام مهام معاش ضایع و مهمل گردیده۔

[134] توقیع بار رسیده که سرتاسر روزگار ابترش به بیحاصلی بسر گذرد و همه عمر ناقصش در مستی و بیخبرے بامور سرسری سپری بگردد۔

[135] مرفوع برزبان حقیقت بیان از چه راه رفته که بهرهٔ فلان محتشم از مال و جاه خود بعینه بهرهٔ اشجار و نباتات است از برق خلب یعنی برق ابر بے باران۔

[136] توقیع چه تمتع برد از مال و جاه خود منع مینماید انتهی و توجیه و تفسیر این توقیع برین وجه است که چون آن بدمآل ارباب استحقاق را از منفعت جاه و مال خود که بنصاب کمال رسیده بنصیب حرمان رسانیده و اموال او بحکم قسمت و حوالهٔ ازلی در حق محتاجان و درویشان برحق ایشان و در حقیقت اشتمال دارد و آن بے توفیق همگنان را با کمال مرتبهٔ نیازمندی از حقوق خود بی بهرهٔ مطلق ساخته لاجرم بمقتضای سنت جاریهٔ حضرت احکم الحاکمین که همواره بر مجارے مکافات مثل جریان مینماید آن عدیم السعادت با وجود غنای خداداده از توانگری خود محروم گشته۔

133 M.—Bachih istinád dar báb i Bihzád 'amaldár kih darín shewah ustád ast farmúdah and kih hamah tadbírát i o darham wa mukhtal shudah wa tamám mahám i 'amalash záy' i wa muhmal gardídah?

133 Q.—On what grounds did your Majesty, as regards Bahzád, the Governor, who is a master of his profession, declare that all his plans were confused and bad and every serious work of his abortive and careless?

133 T.—Bah má rasídah kih sartásar i rozgár i abtarash bah behásilí meguzarad wa hamah'umr i náqisash dar mastí wa bekhabari bah umúr i sarsarí sipari megardad.

133 A.—It has come to my knowledge that all his useless life is spent without effecting anything and all his wasted time in stupor and trifling.

134 M.—Bar zabán i haqíqat bayán az chih ráh raftah kih bahrah,i fulán muhtashim az mál wa jáhi khud bi,'ainih bahrah,i ashjár wa nabátát ast az barq i khulab y'ani barq i abr i be-baran.

134 Q.—Why has this word fallen from the truth-telling lips of your Majesty to wit that the portion of such and such a prosperous one, in his own wealth and rank, was exactly like the portion that the trees and herbs have in a rainless thunder-cloud, that is in a cloud that has lightning but no rain?

134 T.—Chih mustahaqqín rá az mál wa jáhi khud man' menumáyad. Intaha. wa tanjíh wa taqrír i ín tauqí' bar ín wajh ast kih chún án bad-ma,ál arbáb i istihqáq rá az manf'a't i jáh wa mál i khud, kih bah nisáb i kamal rasídah bah nasíb i hirmán rasánidah wa amwal i o bah hukm i qismat wa hawálah,i azalí dar haqq i muhtáján wa darweshán bar haqq i oshán dar haqíqat ishtimál dárad wa án betaufíq hamginan rá ba kamál i martabah,i niyázmandí az huqúq i khud be bahrah,i mutlaq sákhtah lájaram bah muqtazá i sunnat i járiyah,i Hazrat i Ahkamul-hákimín kih hamwárah bar majáriyi mukáfát,bah misl jarayán menumáyad án 'adímussa'ádat báwujúd i ghiná i khudá-dadah az tawangariyi khud mahrúm gashtah.

134 A.—Because he prevents those from sharing in his rank and opulence who have a right to do so. End. And the explanation and supplement of this Reply is in this wise *i. e.*, since that ill-destined one allotted blank lots to those who had full right to share in the advantages of his great wealth and high position, and since his possessions by the decree of Fate and according to the ordinance of the day of Creation were of a surety bound up with the rights of the poor and needy, and that hard-hearted one utterly deprived them of their rights, though they were in the utmost need of them, therefore, according to the ways established by the Almighty Lord of Lords, who ever repays by ordaining retribution of like kind, that unhappy one despite of his God-given wealth has been excluded from the fruition of his fortune.

[۱۳۳] مرقوع بچه موجب فرموده اند که آثار انفعال و اطوار رسهزا و از فساد مواد دماغی او پدید آمده و ازین راه بچاره گری طبیبان نیازمند است۔

[۱۳۴] توقیع بسبب آنکه محال آباد را بفساد خرابے بازمی آرد انتهی یعنی چون ولایتیکه بتولیت اهتمام او تعلق گیرد در خلال اندک مایه مدتی اختلال فساد کلی باصول صالحهٔ آن وصول می یابد پیداست که همعنی ناشائسته جز در صورت خلل عقل تخییر دو اینگونه عمل فاسد را جز طغیان مادهٔ فساد سوداے شورانگیز برنیانگیزد۔

[۱۳۵] مرقوع ازچه راه فرموده اند که فلان مالدار ناگهان بمصیبت تلف آن اموال بیکبار گرفتار خواهد آمد۔

[۱۳۶] توقیع چه جهانگیرے را بدون استحقاق بیکرتبه کسب نموده انتهی و توجیه این توقیع بوجه وجیه نشست که چون اکتساب همگی آن خواسته بروفق خواست حق نبوده بلکه آنرا از مداخل حرام محض حاصل نموده هر آئنه برطبق منظومهٔ مشهوره مصرعه بباد آمده هم بباد رود ویعینه از همان راه که آمده بود بهمان طریق بازگردد۔

badalalat i ilhám dar báb i sákhtan i sadd i ín wiláyat hidáyat yáft [*i. e.* Nausherwán] wa bah zu'm i majús sa-oshe ya'ni firishtah orá in ta'lím namúd chunánchih az mahall i inqita'i jibál i Lazkám tá daryá i khazar harjá rakhnah wa guzargáhe búd bah alwáhi sang i rukhám taráshídah baráwardand wa sárúj i án rá bah adwiyah,i láziqah makhlút wa mamzúj sákhtah alwáh rá bah mekhhái áhanín i garánsang bar ham dokhtand wa já bajá arziz wa surb gudákhtah níz bakár burdand wa asás i sadd rá bah áb rasánidah az án já baráwardand wa muntahá i ánrá az samt i bahr ziyadah az yak mil bah miyán i daryá burdah az q'ar i án bah rú i áb rasánidand wa án sadd rá dar martabah,i istihkam dadand kih tawahhum i bekhabarán ráhi ishtibahi án bah sadd i yájúj kushádah wa bainassaddain bajihat i taraddud i tujjár wa amad wa shud i mardum i án divár bah miqdar i darband i kalán fásilah guzáshtah darwazah darkhur i án az áhan barán nasb namúdand chunanchih hargáh qáfilah az dasht i Turkan wa bilád i Tátár wa sá,ir aqtar i shimál bah Irán áyad yá az Irán badán samt tawajjuh numáyad darwázah rá bukushayand wa ba'd az murúr i qawáfil báz muqaffal numayand chunanchih aknún níz ín tariqah maslúk ast wa az án waqt báz bajá, i sad hazar sipahiyi jarrár kor badán had munjar shudah kih muwáziyi yak hazár tan ez ahád i lashkar i Irán bah nigáhbániyi án sarhad wa muháfazat i darband wa sadd ishtighál medárand wa ín sadd rá Pársiyán darband i khazar wa darband i áhanín wa Turkán Daimúr wa Qábúr wa bah 'Arabí Bábulabwáb wa Babulalán goyand.

structed him; and so from the place where commence the mountain of Lazkán up to the river of Khazr, wheresoever was a weak spot or a place of passage, they filled it up with very heavy hewn stones and cemented and united them with adhesive materials and joined the stones one on the top of the other with very heavy iron rivets and in various places poured in melted spelter and lead; and they carried the foundations of the wall down to the spring level and then built up the wall from that depth: and the end of the wall river-wards they carried more than a mile into the middle of the river, from the bottom of the river to the top of the water, and so strongly did they build the wall that the opinion of the ignorant inclined to believe that it was the wall of the Giants or Scythians (Yájuj); and between the two walls they left a space equal to the width of a broad road for merchants and for the coming and going of the people of that locality and fixed on it a suitable door of iron, and so, whenever a caravan from the plain of Turkán and the towns of Tátár and all the regions to the north came to Irán, or should want to go from Irán in those directions, they used to open the door and after the passing of the caravans lock it again, and so to the present day also this is done; and from that time forth, instead of a hundred thousand picked soldiers, the work has diminished to such an extent that the number of one thousand men of the army of Irán suffices for the watch of that frontier and for the protection of the pass and wall. And this wall the Persians call the pass of Khazr and the Iron pass; and the Turks call it Daimur and Qábur and in Arabic they call it the Gate of Gates and the Gate of Alán.

بدلالت الهام در باب ساختن سد این ولایت هدایت یافت و بزعم مجوس سروشی یعنی فرشته
او را این تعلیم نمود چنانچه از محل انقطاع جبال ارکان تا دریای خزر هر جا رخنه و گذرگاهی بود
بالواح سنگ رخام تراشیده بر آوردند و حصار و برج آنرا بادویه لازمه مخلوط و ممتزج
ساخته الواح را بمیخهای آهنین گران سنگ بهم دوختند و جابجا ارزیز و سرب گداخته
نیز بکار بردند و اساس سد را بآب رسانیده از آنجا بر آوردند و منتهای آنرا از سمت جنوب زیاده
از یک میل بمیان دریا برده از قعر آن بروی آب رسانیدند و آن سد را در مرتبه استحکام
دادند که توهم متخیلان را اشتباه آن بسد یاجوج گشاده و بین السدین بجهت تردد کاروان
تجار و آمد و شد مردم آن دیار بمقدار دربندی کلان بفاصله گذاشته دروازه درخور آن از
آهن بر آن نصب نمودند چنانچه هرگاه قافله از دشت ترکان و بلاد تاتار و سایر اقطار
شمال بایران آید یا از ایران بدان سمت توجه نماید دروازه را بگشایند و بعد از مرور قوافل
باز مقفل نمایند چنانچه اکنون نیز این طریقه مسلوک است و از آن وقت باز بجهت صد هزار
سپاهی جرار کار بدان حد منجر شده که موازی یکهزار تن از آحاد لشکر ایران بنگاهبانی آن
سرحد و محافظت دربند و سد اشتغال میدارند و این سد را پارسیان دربند خزر و دربند آهنین
و ترکان دمور قاپو و بعضی باب الابواب و باب الالان گویند—

pásbánán chih án mahál madákhil i hujúm i tawáif i náma'dúdah, i khazar wa asnáf i behisáb i saqláb wa ghair i ínhást az Rúm wa Rús wa Tanqá i wa Tátár wa Charkas wa mardum i Saffín wa Bulghár wa Dalbah wa Máchár wa ahl i dasht i Qafcháq wa bilád i Cháchí wa Tarján wa Mankár wa Qúmiq wa Qibtán wa gurohi Lazkiyán kih kohsár i eshán bah Dághistán i Lazkí m'arúf ast in tá,ifah wa ghair i inhá chún tawá,if i Yájúj az hadd i hasr wa 'ad berún and lihází sá,ir i makházin wa zakha,ir i mulúk i Irán bah ikhr..j i án mamlakat az bím i tákht wa táráj in guroh khar ji nigáhbáni wa sarf i nigáh dáshtan i in rakhnahgáh meshud chunánchih az mabádiyi rozgár i Kayán wa khusrawán i ál i Sásán tá ágh..z i 'ahd i malik i dádgar i Naushcrwán án samt hargiz az muwáziyi sad hazár mard i kárzar tamám siláh be kam wa kást khálí namebúd wa gháyat i ihtimám i mulúk i Irán darin báb bah masábah,i búd kih nám i Sháhi bar sálár i ín sipáh nihadande wa orá rukhsat i julás i ním-takht wa poshidan i ním-táj dadande ta magar in m'aní bá'is i 'itibár i o gardad wa dost wa dushman az o hisáb i digar bar girand wa az in rú orá malikussarír wa án mulk rá biládussarír khwanand wa dar naubat i khusrawiyi Naushcrwan chún kar i 'adam i taufír i khazá,in ba intihá rasíd wa mu'ámalah az charah-sáziyi-tadbír darguzashtah bah iztirár kashíd wa nazdík búd kih az ín jihat chashm zakhme bah kamál i baha wa jamál i mulk rasad wa kár i auliyá i daulat az baland námi bah dushman-kámi kashad bin bar i mantúq i ahluddiwal i mulhamúna

country, which are the most difficult passes and the most terrible of the famous roads of the country of Iran, a large number of guards is required as that place is the way of ingress of the ferocious and countless crowds of Khazr and of the innumerable tribes of Saqlab and of others beside them from Rum and Rus and Touqá,i and Tátár and Charkas and the men of Saffín and Bulghár and Dalbah and Máchar and the people of the plains of Qafchaq and the towns of Cháche and Tarján and Mankár and Qumiq and Qibtán and the swarms of the Lazkiyán whose mountain is known as the Lazki of of Dághistán. This multitude and others than they, as the swarms of the Scythians (Yajuj) are beyond all limit and counting. Consequently all the treasuries of the kings of Irán together with the revenues of that country (from fear of the marauding onslaughts of these swarms), used to be spent in the cost of watching and guarding that dangerous spot and so, from the beginning of the time of the Kayáns [1] and kings of the race of the Sasanians up to the beginning of the time of the just king Naushírwán, that quarter never was left with less than at least one hundred thousand fighting men well-armed, and the care taken by the kings of Irán in this thing was so great that it came even to this that they used to confer the title of king upon the Commander-in-Chief of that Army and used to grant him permission to sit on a half throne and to wear a demi-crown, so that this might increase his prestige and so that friend and foe might reckon him different from ordinary generals and so they used to address him as 'Enthroned king' and used to designate his principality as a Royal Seat: and in the time of king Nousherwán when the depletion of the treasuries reached its utmost limit and the matter had passed beyond remedy, and reflection was but leading to perplexity, and it nearly came to pass that, by reason thereof, calamity should fall on the fair beauty of the state and the work of the servants of the state had turned from a dignity into a reproach, according to the saying "Inspired are the fortunate" Naushirwán by revelation received the command to build a wall in that region and in the opinion of the Fire-worshippers it was a Sarosh, that is an Angel who so in-

[1] The second dynasty of Persian kings.

پاسبانان چه آن محال مدخل هجوم طوائف نامعدوده خزر و اصناف بی‌حساب سقالبه
و غیر اینهاست از روم و روس و توقای و تاتار و چرکس و مردم سقسین و بلغار و دلیه و ماچار
و اهل دشت قبچاق و بلاد چاچی و ترجان و منکار و توشتی و قبطان و گروه لزکیان که کوهسار
ایشان بداغستان لزکی معروفست این طایفه و غیر اینها چون طوائف یاجوج
از حد حصر و عد بیرون اند لهذا سایر مخازن و ذخایر ملوک ایران با خراج آن مملکت
از بیم تاخت و تاراج این گروه خرج نگاهبانی و صرف نگاهداشتن این رخنه گاه می‌شد
چنانچه از مبادی روزگار کیان و خسروان تا آغاز عهد ملک دادگر نوشیروان آن سمت هرگز
از موازی صد هزار مرد کارزار تمام سلاح بی کم و کاست خالی نمی‌بود و غایت اهتمام
ملوک ایران درین باب بمثابه بود که نام شاهی بر سالار این سپاه نهادندی و اورا رخصت
جلوس نیم تخت و پوشیدن نیم تاج دادندی تا مگر این معنی باعث اعتبار او گردد و دوست و دشمن
ازو حساب دیگر برگیرند و ازین رو او را ملک السریر و آن ملک را بلاد السریر خوانند در نوبت
خسروی نوشیروان چون کار عدم توفیر خزاین بانتها رسیده و معامله از چاره سازی تدبیر
درگذشته باضطرار کشیده و نزدیک بود که از نهجت چشم زخمی بکمال بها و جمال ملک
رسد و کار اولیاء دولت از بلند نامی بدشمن کامی کشد بنابر منطوق اَنَّ اللّهَ دَوَلَ لِلمصُون

132 M.—Chún kasrat i masárif wa makhárij i hirása i báb i alán wa qilá' wa ma'áqil'i muta'alliqah badán khássah husún wa sughúr i dúr dast i án istifá,i amwál i khazá,in namúdah chandan kih baqíyah,i án zakhá,ir bah nímah,i talab i b'azo az 'asakir aslá wafá namekunad chih já, i hamah az m rá rá, i Shápúr i múbid i múbidán badan qarár yaftah kih ín qalíl rá kih ba 'illat i kasrat i qillat az kam ba ghávat kamtar ast ba sighah,i silah badeshan wasil sázand wa hamagí rá bah w'adah,i tauliyat,i huqúq dar sar i sal i nau nawed dihand ín maslahat binábar i husúl i husn i saná wa zikr i jamíl nisbat bah salahi daulat i shaharyár wa nazar ba hál wa ma,ál i junúd niko mauq'a tar ast az akhz i arzáq i náqis.

132 Q.—As the greatness of the expenses and charges on account of the protection of the gate of Alán and of the fortresses and outworks appurtenant thereto, especially the forts and narrow passes distant therefrom, has utterly depleted the Treasuries and that to such an extent that what remains in them is assuredly not enough to pay half the salaries of some of the armies, (what need, to say not of all of them?) the opinion of Shápur, Councillor of councillors accordingly is that they should send them by way of gift this small amount, which on account of its smallness is almost less than nothing, and should give to all the men the good news that it was promised that in the beginning of the coming year the full pay to which they were entitled should be made up to them. This plan is more worthy to receive the honor of praise and favorable mention, with regard to the advantage of the Prince, and also looking to the present and future welfare of the armies, than taking a trifling amount of pay.

132 T.—Rá,i khiradárá, i múbid i múbidán dar ín báb bagháyat níko wa qarín i sawáb ast chih miqdár i silah harchand bisyár kam báshad bá'is i kasrat i tamhíd i asás i shukr wa sipás wa 'illat i qillat i shikwah wa gilah meshawad wa muqarrariyi 'asákir hargáh wáfí wa wáfir nabáshad mújib i shikáyat wa 'adam i rizá bal muntij i karáhat wa baghzá megardad aknún bar mújib i sawábdíd i múbid baqiyah,i khazá,in rá bar hamagiyi án faríq taqsím wa tafríq namáyand wa hamginán rá bah istífá i jumlagi zar i talab i khud dar zúdtarín i waqt az auqát wa nazaík ba wafátarín i w'adah az wa'úd khursand wa khushnúd sázand. Intahá. Ba'is i wufúr i masárif i hirásat i hudúd i án sarzamín kih sa'abtarín i sughúr wa mukhauwaf-tarín i zaháhi i mashhúr i kishwar Irán ast kasrat i ihtiyáj ast bah bisyáriyi

132 A.—The wisdom-adorning opinion of the Councillor of councillors in this matter is extremely good and correct for this amount, if expended by way of largess, though it be excessively small, is the means of laying the foundations of thankfulness and gratitude and will tend to the diminishing of murmurs and complaint; and whenever the pay of the troops is small and incomplete, it is a cause of murmurs and discontent, nay, it is even a source of disgust and ill-will. Now, in accordance with the correct views of our councillor, let them distribute and apportion to all the men of that army the whole of the monies remaining in the Treasuries and let them make all the troops grateful and pleased by letting them have all their arrears in full at the earliest possible moment by fulfilling this promise before any other. End. On account of the enormous expense of defending the borders of that

[۱۳۲] مرفوع چون کثرت مصارف و مخارج حراست باب الان و قلاع و معاقل متعلقه بدان
خاصه حصون و ثغور دور دست آن استیفا را سوال خزائن نموده چندانکه بقیه آن
ذخائر به نیمه طلب بعضی از عساکر اصلا وفا نمیکند چه جای سپه همه ازین رو رای شاپور
موبد موبدان بدان قرار یافته که این قبیل را که بعلت کثرت قلت از کم بغایت کمتر
است بصیغه صله بدیشان واصل سازند و همگی را بوعده توقیف حقوق در سر سال نو نوید دهند
این مصلحت بنا بر حصول حسن ثنا و ذکر جمیل نسبت به صلاح دولت شهریار و نظر بمال و مآل جنود
نیکو موقع تر است از اخذ ارزاق ناقص۔

[۱۳۳] توقیع رای خرد آرای موبد موبدان درین باب بغایت نیکو و قرین صوابست چه مقدار صله
هر چند بسیار کم باشد باعث کثرت تمهید اساس شکر و سپاس و علت قلت شکوه و گله شود
و مقرری عساکر هرگاه وافی و وافر نباشد موجب شکایت و عدم رضا بل مستتبع کراهت
و بغضا میگردد و اکنون بموجب صوابدید موبد بقیه خزائن را بهمگی آن فریق تقسیم و تفریق
نمایند و همگنان را باستیفا جملگی از طلب خود در زودترین وقتی از اوقات و نزدیک
بوفاترین وعده از وعود خرسند و خوشنود سازند انتهی باعث وفور مصارف حراست حدود
آن سرزمین که صعب ترین ثغور و مخوف ترین دهلیزهای مشهور کشور ایران است کثرت احتیاج است به بسیاری

131 M.—Bachih sabab dar m'ariz i bayán i haqíqat i hál i mardum farmúdand kih fulán'níko mahzar sazáwár i gháyat i marátib i 'ináyat wa a'lá daraját i ri'áyat i má shudah chunánchih fulán bad-akhtar mustahaqq i asfal i darakat i beluṭfí wa ná miharbániyi má gardidah?

131 Q.—Why has it been pronounced by your Majesty in the place of utterance of true judgments on men that a certain one of good fame deserves from you the highest degree of favor and the greatest possible kindness just as such and such an ill-starred one merits the extreme of your displeasure and disfavor?

131 T.—Basabab i ánkih har do dar gháyat i martabah,i nasihat wa ghash and. Intahá tauzihi in ibhám badin wajh ast kih nazd i má ba tahqiq paiwastah kih ín wifaq-á,ín kih khwáhán i daulat i má wa daulat-khwáhán i mast dar kamál martabah,i bihbúd-joí wa khair-pazohíst wa án nifáq-sarisht dar aqsá i páyah,i shar-andeshí wa bad-sigálíst.

131 A.—Because each one of those men has reached the highest point, the one of *faithfulness and the other of treachery. End. The explanation of this obscure saying is in this wise viz., that I have perfectly ascertained that this kindly one who is a well-wisher of me and my well-wishers is most thoroughly in earnest in seeing to my welfare and prosperity, and that other, full of hate, is as busy as possible in malice and in planning evil.

* Nasihat: faithful monition as ghash is treacherous advice.

[141] مرفوع بجهت سبب در معرض بیان حقیقت حالِ مردم فرمودند که فلان نیکو محضر سزاوار غایتِ مراتبِ عنایت و اعلیٰ درجاتِ رعایت ما شده چنانچه فلان بد اختر مستحق اسفل درکات بے لطفی و نامهربانی ما گردید۔

[142] توقیع بسبب آنکه هردو در غایت مرتبهٔ نصیحت و غش اندیشه توضیحِ این ابهام بدین وجه است که نزدِ ما بتحقیق پیوسته که این وفاق آئین که خواهانِ دولتِ ما و دولت خواهانِ ماست در کمالِ مرتبهٔ بهبود جوئی و خیر پژوهی است و آن نفاق سرشت در اقصای مایهٔ شر اندیشی و بد سگالی۔

129 M.—Bachih wajh abwáb i 'ináyat wa ri'áyat i qalbí wa jinání wa ihsán wa tahsín i fi'lí wa zabání bar rú i istihqáq wa isti'dád i fulán insidád yáftah?

129 Q.—Why have the gates of hearty favor and kindness and bounty and approbation in word and in deed been closed on the worth and merits of such a one?

129 T.—An nikohídah atwár mahásin wa mahámid i hamídah,i márá kih pasandídah,i dost wa dushman ast bah nazar i qabúl na dídah wa lawázim i 'izám wa ijlal i ín daulat-khánah,i iqbál chúnánchih haqq i maqám ast bajá nayáwardah

129 A.—That evil one looked not with the eye of veneration upon my good deeds and excellent virtues, which are praised both by friend and foe, nor did he discharge the duty of paying respect and reverence to this house of good fortune as was due thereto.

130 M.—Bachih sabab fulán mihtar babasb i farmúdah,i khusro mahkúm wa farmánbar i fulán kihtar shudah bá wujúd i ánkih bar o hákim wa farmán-rawá búdah.

130 Q.—For what reason has a certain chieftain by the order of Khusro become the servant and subordinate of a certain underling though that chief was formerly his lord and master?

130 T.—Basabab i ánkih tasaddiyi a'mál orá mast sakhtah wa bah istizhár i án az má níz izhár i ghiná mínumáyad. Intahá taqrír i ín tauqí' án ast kih tauliyat i wiláyat pas az pastiyi páyah sarmáyah,i khud-parastiyi o shudah wa qillat i farákhdilí b'ad az kasrat i tangdastí 'illat i ziyádah sarí wa badmastiyi o gardídah chandán kih basabab i tunukiyi zarf i qudrat wa tangiyi hausilah,i táqat fart i ghiná i khud rá kih az taraf i ighná i mást sarmáyah,i istighná az má sákhtah lájaram ba jurm i ín jur,at bar mújib i wujúb i tanbíhi gháfil 'uqúbat i o bah i'lá i sáfil tajwíz farmúdah zordast i án firo-máyah rá zabardast i o namúdahem.

130 A.—Because entrusting him with the conduct of affairs has intoxicated him, and on the strength of it he has paid no regard to me. End. The explanation of this reply is this that the entrusting him with the Government of countries although he is of low degree was the cause of his pride, and the pettiness of his soul coupled with the exceeding narrowness of his former circumstances was the reason of his pride and intoxication so that on account of the fragility of the cup of his ability and the narrowness of the capacity of his power, the abundant opulence he enjoyed (which was only due to my enrichment of him) became the cause * of his disregard of me and so on the score of this audacity, on account of the propriety of punishing the disrespectful, We have ordained that his chastisement should be brought about by means of the elevation of a low fellow and We have made that upstart's servant his master.

* Lit. he made the abundance of his opulence * * * the cause of his independence of me.

[129] مرفوع بچه وجه ابواب عنایت ورعایت قلبی وجنانی واحسان وتحسین فعلی وزبانی برروی استحقاق واستعداد فلان مسدود یافته —

[129] توقیع آن نکوهیده اطوار محاسن ومحامد حمیدهٔ مارا که پسندیدهٔ دوست ودشمن است بنظر قبول ندیده ولوازم اعظام واجلال این دولتخانهٔ اقبال چنانچه حق مقام است بجا نیاورده —

[130] مرفوع بچه سبب فلان مهتر بحسب فرمودهٔ خسرو محکوم وفرمان پذیر فلان کهتر شده باوجود آنکه برو حاکم وفرمانروا بوده —

[130] توقیع بسبب آنکه تصدّی اعمال او درست ساخته وباستظهار آن از ما نیز اظهار غنا پیداشته

تقریر این توقیع آنست که تولیت ولایت پس از پستی پایه سرمایهٔ خودپرستی او شده وقلت فراخ دلی بعد از کثرت تنگدستی علت زیاده سری وبدمستی او گردیده چند آنکه بسبب تنگی ظرف قدرت وتنگی حوصلهٔ طاقت فرط غنای خود را که از طرف اغنای ماست سرمایهٔ استغنا از ما ساخته لاجرم بجرم این جرأت بر موجب وجوب تنبیه غافل عقوبت او باعلام سافل تجویز فرموده زیردستان فرومایه را زبردستان نموده ایم —

127 M.—Fulán nisbat i khiyánat ba tahwíldár i jawáhir khánah,i sarkár i shaharyár mídihad?

127 Q.—A certain person accuses a custodian of the Royal jewel house of dishonesty?

127 T.—Siqát i márá ba zishtiyi kirdár nisbat nabáyad dád wa bar rá i má i'tiráz nabáyad kard. Imalhá taujíh u tauqí' án ast kih madám kih az mutakaffilán i ashghál i jalílah,i sarkár khiyánate sar nazanad kih dar isbát i án az fart i zuhúr bah tahin i baiyanah wa yamín niyázmand nabáshad ba mahz i zan wa takhmín muta'arriz i hatk i 'irz i ahl i 'itimád má na gardand wa daqíqah,i az daqáiq i 'itiráz bar rá i dánish-ára i má be wajh i wajíh rawá nadárand.

127 A.—People should not impute malfeasance to my trustworthy servants nor lay blame on my judgment. End. The explication of this reply is this, that until some dishonesty on the part of the servants entrusted with the important affairs of the king should be apparent, such that owing to its abundant and self-evident clearness statements of sworn witnesses are not needed to prove it, people ought not, merely on doubt or suspicion, to be ready to tear down the reputation of my confidential servants nor without the best of reasons cast up some tiny matter by way of slur upon my wisdom-adorning judgment.

128 M.—Mújib i amr i shaharyár bah ruswá namúdan i fulán dar anjumanhá i shahar wa diyár wa rekhtan i abrú, i o ba sarzanish i mard wa zan dar har kú i wa barzan chíst.

128 Q.—What is the reason of your Majesty's order to dishonor such a one in the assemblies of the city and villages and to degrade him so that men and women in every lane and quarter may jeer at him?

128 T. An kam khirad az ziyádah-sari kih lázimah,i bad gauharist bá wujúd i qillat i sarmáyah,i ihtishám az ziyi khadam wa basham bar ámadah bah libás i akábir i mamlakat wa a'yán i daulat dar ámadah wa ba'lahazá wa zika az inha guzáshtah áhang i taraqqi bar madárij i aflák ya'ní da'awiyi barabari wa hamsariyi má dárad.

128 A.—That foolish one, from pride, the usual concomitant of base birth, despite the smallness of his means of grandeur has emerged from the garb of a slave and servitor and has put on the attire of the grandees of the kingdom and chiefs of the State, and notwithstanding this and that, going far beyond all this [i. e., the dress and position of a grandee] he actually has the purpose to ascend the staircase of the sky, that is, he lays claim to equality and like dignity with Me.

۱۲۹ مرفوع بجهه وجه ابواب عنایت و رعایت قلبی و جنانی و احسان و تحسین فعلی و زبانی بر روی
استحقاق و استعداد فلان انسداد یافته —

۱۲۹ توقیع آن نکوهیده اطوار محاسن و محامد حمیده ما را که پسندیده دوست و دشمن است بنظر قبول
ندیده و لوازم اعظام و اجلال این دولتخانهٔ اقبال چنانچه حق مقام است بجا نیاورده —

۱۳۰ مرفوع بجهه سبب فلان مهتر بحسب فرمودهٔ خسرو محکوم و فرمان بر فلان کهتر شده با وجود آنکه
بر و حاکم و فرمانروا بوده —

۱۳۱ توقیع بسبب آنکه تصدّی اعمال او راست ساخته و باستظهار آن از ما نیز اظهار غنا نمایانیده
تقریر این توقیع آنست که تولیت ولایت پس از پستی پایهٔ سرمایهٔ خود چستی او شده و قلت فراخ دلی
بعد از کثرت تنگدستی علت زیاده سری و بدمستی او گردیده چنانکه بسبب تنگی ظرف قدرت و
تنگی حوصلهٔ طاقت فرط غنای خود را که از طرف اغنای ماست سرمایهٔ استغنا از ما ساخته لاجرم بحسب هم
این عبارت بر موجب وجوب تنبیه غافل عقوبت او با علام سائل تجویز فرموده زیردستان فرومایه را
زبردستان نموده ایم —

126 M.—Marzbán i Fáris binábar i farmúdah,i shaharyár az takht-gahi Istakhar sad tan az mardán i tanáwar i kár ázmúdah bará i bandagiyi dargáh b'ad az takrár i imtihán wa ikhtibár ikhtiyár namúdah muddatest kih badargah ámadah házir 'and darbáb i ánán farmán chist.

126 Q.—The Ruler of Tars in accordance with your Majesty's order has selected from the metropolis Istakhar [Persepolis] a hundred men of great size, well trained for the service of the Palace, after repeated tests and trials, and they have arrived here some time ago. What is the Royal order in respect to them?

126 T.—Hamginán rá ágah sázand kih khátir-khwáhi asliyi ma az khadamah,i in dargáh mahz muhabbat i tihidili wa ikhlás wa 'aqidat i jibillist na khidmat i badani wa parástáriyi záhiriyi iztirári wa wafúr i ujúr wa tafazzulát nazar bah muláhazah,i in m'anist. Intahá taujihi in tauqi' án ast kih chún tartib i rawátib i marsúmah wa mawájib i mustamirrah bah hamah khadamah wa bar ín qiyás sá,ir i 'atá-yá i mustanifah,i má ba hamagí paristárán wábastah bahusúl i wusúq bar 'iláqah,i wilá i qalbí wa widád i batiníst nah isti'mál i jawárih wa a'zá i nírúmand bíyad kih dilah wa dánistah dar bandagi shurú' numáyand wa az khasárat i intahá pur hazar búdah binán i basírat i ibtidá badín jasárat nakunand.

126 A.—Let them all know that my innermost desire is to have from the servants of my Royal Palace the most hearty affection and love and unfeigned trust, and not mere bodily service and visible compulsory obedience and the largeness of the pay and my abundant kindness [upon them] are due to this consideration. The explication of this reply is this, that since the arrangement of the regular salaries and fixed wages of all my servants and similarly all the largesses from time to time bestowed by me upon all my servitors are dependent on my obtaining their strong and hearty love and cordial affection, and not merely on the using of their strong bodies and limbs; it is necessary that these new men should begin their service with their eyes open and should not stir without seeing the beginning of it, but on the contrary should anxiously regard the end of it, lest it be evil.

* Persepolis was the metropolis of Persia during the three first dynasties.

۱۲۵

مرفوع مرزبانِ فارس نبابر فرمودهٔ شهریار از تختگاهِ اصطخر صمد تن از مردانِ تناور کار آزموده برای بندگی درگاه بعد از تکرارِ امتحان و اعتبار اختیار نموده فرستاده است که بدرگاه آمده حاضرند در باب آنان فرمان چیست -

۱۲۶

توقیع همگنان را آگاه سازند که خاطر خواه اصلی ما از خدمهٔ این درگاه محض محبت قلبی و اخلاص و عقیدت جبلیست نه خدمت بدنی و پرستاری ظاهری اضطراری و وفور اجور و تفضلات نظر بلاحظه اینمعنی ست انتهی توجیه این توقیع آنست که چون ترتیب رواتب مرسومه و مواجب مستمره بهمه خدمه و برقیاس سائر عطا یای ستائفه ما همگی پرستاران وابسته بحصول وثوق بر علاقهٔ ولای قلبی و وداد باطنی ست نه استعمال جوارح و اعضا بر نیرومند باید که دیده و دانسته در بندگی شروع نمایند و از خسارت انها پرحذر بوده بدون بصیرت ابتدا بدین جسارت نکنند -

124 M.—Fulán 'ámil kih dar bárah,i o amr i wálá bamulázamat i darbár sádir shudah muddathást kih az 'ákifán i dargah ast dar báb i 'arz i hál i o bar sabíl i takrar raf'i hijáb i ádab namúdah wa tashrif i jawab nayáftah wa bá ín halat kih ahwálash istifá,i anwa'i badhali namúdah wa istiqbálash badalálati mutábiqiyi muqtaza i hál ishraf bar sú i ma,ál dárad i'lám bamújib i iltizám i dargáh dar khwah menumáyad.

124 Q.—A certain Governor who was ordered to attend the Durbar has for long been in attendance and we have several times put aside the veil of decorum concerning the matter of petitioning your Majesty as to his case, but have not been honoured with an answer and seeing that his present condition is full of all kinds of misery and his future state being similar to his present one seems likely to result as badly, he craves information of the reason why he is forced to be in attendance?

124 T.—*An tabáh-kár bahangám i 'amal 'ammah,i wafúd i ra'áyá wa junúd i baráyá khássah ánán kih az jaur i gumashtagán i o baján ámadah nazd i o batazallam míraftand bar dargáhi khud manqúf wa mahbús namúdah az izn i dakhúl mahrúm wa máyús mídásht bajaram bajuram i ín jur,at wa hukm i wujúb i jazá i a'mál ba amsál i án misal i 'alí bar ín mújib nafáz yáft kih chandan dar dargáh maukúb wa mahjúb bádah bashad kih pádásh i kirdár i nabakár i khud kih nisbat ba zer-dastán i kawesh ba 'amal áwardah az hujjáb i má kih zabardastán i wai and daryabad.*

124 A.—That pernicious one, when he is in charge of affairs, delays and detains at his abode all the courtiers and numbers of the people, especially those who from the oppression of his agents have come to him in the last straits to complain, and neither gives order to receive them nor any hope of it. consequently for this lawless offence of his and because it was right to recompense him similarly for his act, my high order has issued to this effect that for some time he should be disgraced and refused access so that he should find from the guards of my Durbar, who are stronger than he is, the reward of that evil behaviour that he has displayed to those who were beneath him.

125 M.—Khairkhwáhán khwáhish i ágáhí bar ín amr i nihán dárand kih dar shab i guzashtah bar zabán i shaharyár guzashtah kih az fulán bar nafs i khwesh emin nayam ?

125 Q.—Your well-wishers desire information on this secret matter viz, that last night your Majesty uttered this word "I have no surety for my life at the hands of such a one?"

125 T.—Záhir shud kih án kamdiyánat bisyár khíyánat ba hubb i mál i dunyá mutadaiyan wa maftún ast. Jatabá wa taujíhi ín tauqí' ánast kih bar ánkih bátinash az dostiyi mál mamlú básbad záhir ast kih ba muqtazá i ín qaziyah, i haqqah kih dost i dushmanán darhaqíqat dushman i dostán báshad har,a,inah ma,ál i kárash ba dushmaniyi dostán khwáhad anjámid.

125 A.—It was obvious that that unrighteous and dishonest one worships and loves his own passion for worldly wealth. End. And the reason of tdis reply is this that whosoever has his mind fille with the love of wealth it is clear that in accordance with that true word "the friend of one's enemies is "essentially the enemy of one's friends") the result of his actions will assuredly be enmity to [me and] my friends [*i. e.*, wealth and I are in this matter enemies that is, he may easily be bribed to kill me].

۱۲۳

مرفوع فلان عامل که درباره او امر والا بملازمت دربار صادر شده متهم است که از
عاکفان درگاه است در باب عرض حال او بر سبیل تکرار رفع حجاب آداب نموده و تشریف
جواب نیافته و با آنحالت که احوالش استیفای انواع بدحالی نموده و استقبالش بدلالت مطابقی
مقتضای حال اشراف بر سوء مآل دارد اعلام موجب التزام درگاه درخواه مینماید۔

۱۲۴

توقیع آن تباه‌کار هنگام عمل عامه وفود رعایا و جنود برایا خاصه آنانکه از جور گماشتگان او
بجان آمده نزد او تظلم میبرند بر درگاه خود موقوف و محبوس نموده از اذن دخول محروم و مایوس
میداشت لاجرم مجرم این جرأت و بحکم وجوب جزای اعمال بامثال آن مثال عالی بر موجب نفاذ یافت
که چندان در درگاه منکوب و محجوب بوده باشد که پاداش کردار نابکار خود که نسبت بزیردستان
خویش بعمل آورده از حجاب که زیردستان وی اند دریابد۔

۱۲۵

مرفوع خیرخواهان خواهش آگاهی برین امر نهان دارند که در شب گذشته بر زبان شهریار
گذشته که از فلان بنفس خویش ایمن نیم۔

۱۲۵

توقیع ظاهر شد که آن کم دیانت بسیار خیانت محب مال و نیابت دین و مفتون است انتهی توجیه
این توقیع آنست که هر آنکه باطنش از دوستی مال مملو باشد ظاهر است که بمقتضای
این قضیهٔ حقه که دوست دشمنان در حقیقت دشمن دوستان باشد هر آینه مآل کارش
بدشمنی دوستان خواهد انجامید۔

123 M.—Dar in wilá jam'e az akábir ba dargáhi wálá ámadah sipás i 'ináyat i Hazrat i Bárí ta'álá dar zimn i husúl i amn wa amán wa árámish i zamín wa zamán ba mayámin i 'adl wa ihsán i shaharyár dar sadd i rakhnah,i sarhaddhá wa raf'i fitnah wa fasád i mufsidan wa kasr i saulat i dushmanán wa daf'i jaur i sitamgárán bajá meárand.

123 Q.—In this time a company of men of rank have come to your Majesty's high presence and tender their thanks for the goodness of the Lord God Most High in respect of the safety and peace and comfort that the land enjoys in these times by reason of the abounding justice and kindness of your Majesty, in suppressing trouble on the borders (lit. closing holes on the outskirts) and removing the sedition and villany of evil men and breaking down the prestige of our enemies and putting far away the tyranny of oppressors.

123 T.—Hamáná hamgirán medánand kih án kih bar zaminiyán sulúk i sabil i itá'at i mulúk i dádgar i niko kár lázim namúdah bar mulúk níz sarf i tamámiyi masá'iyi khud dar hirásat i eshán wájib farmúdah bal dar báb i tawajjuh basá,ir i dawá'iyi khud az jamí' i wujúh wa jihát bajihat i himáyat wa ri'áyat i sipáh wa ra'iyat bar marátib i wujúb afzúdah aknún báyad kih nambá i eshán dar dafátir sabt numáyand tá bar mújib i jazá i ihsán ba ihsán mukáfát i izhár i imtinán i hamginán bar wajh ihsán ba zuhúr rasad.

123 A.—Certainly all know that He who has made it the duty of all people to pursue the path of obedience to just and upright kings, has also enjoined on kings to spend their whole energies in the protection of their subjects, nay He has made it most necessary that on every ground they should with all their heart devote their attention to defending and guarding their soldiers and people.

Now it behoves that the names of those grateful ones be inscribed in the Register so that, as it is proper to repay kindness with kindness, the recompense of their signal gratitude be fully made.

مرفوع عامهٔ رعایا و برایا میگویند که پادشاه خرسند نمیشود از همگی جهانبانان جز بشدت در کار خود و بصیرت بودن در فرمانبری او با آنکه پادشاه در نهایت فراغ خاطر و راحت بدن است و رعیت در غایت تعب و مشقت جان و تن و آن آسائش نظیر این افتنان و آزمائش نیست انتهی توجیه و تقسیر این مرفوع آنست که خسروان از همگی فرمانبران جز بدرستی عقیدت و عدم سستی در خدمت و سائر امور سلطنت با نهایت دانستگی و بصیرت در اطاعت اوامر سلطانی قناعت نمی کنند حالانکه گرفتاری رعایا بکار پرستاری ایشان در عین تعب کشی و رنج برداری است و تحمل و بردباری اضطراری مثل رفاه حال و فراغ بال ملوک نیست چه قیاس حال فارغ بشاغل قیاس مع الفارق است نزد عاقل وبینهما الاشیان مصرعه ببین تفاوت ره از کجاست تا بکجا۔

توقیع عامه در گیتی بسیار اند و همگی مشترک در یک کار و پادشاهان یگانه و بے همتا و هر یک از عامه منفرد اند بهمت خود و هم قسمت یافته میانهٔ همگی بعموم همگنان و هم هر یکے از ایشان منقضی میگردد و هم با امور ایشان دائمیست و باقی نمانده در امور ایشان با وجود و فور آنها بر ما بقیه از تدابیر که دران خوف تقصیر باشد تبیین این توقیع علی الاجمال آنست که کافهٔ ناس بحسب عدد بیشمار اند و با وجود این همه با هم متعدد و متحد یکدیگر اند در همه کار و بادشاه با وجود یکتائی در

118 M.—Az chih ráh farmúdand kih bahangám i ishtighál i má dar kárhá i sarkár futúr wa taqsír rawa na báyad dásht. Intahá yá'ni hargáh márá ba shaghle az ashghál i mulk wa mál misl i,raf'i sharr i a'dá wa jabr i kasr i auliyá ishtighál rú dihad basabab i ghaflat i má kih az báb i tagháful wa tajáhul i 'árif ast qasúr wa futúr rá dar biná i a'mál wa umúr ráh na báyaddad.

118 Q.—Why has the Prince said that no harm nor shortcoming ought to happen in the public affair whilst he is (otherwise) engaged? End *i. e.* when we are engaged in any one of the many affairs of the State and exchequer, such as in remedying the harm done by our enemies or re-uniting the broken bonds of the friendship of friends, the servants of the State should take care that no harm or neglect occur in the foundations of affairs, relying on our inattention, for that is a sort of intentional inattention and voluntary ignorance (*i.e.*, the king really has his eye on things).

118 T.—Ba wásitah,i ánkih dar waqt i báz pardákhtan kárpardázán rá bah taqsír sarzanish bah numáyam. Intahá tá ánkih dar hál i farágh i bál basabab i jarímah,i tafrít wa taqsír dar shaghl tasghír i shán dar zimn i taubíkh wa taqrí' badeshán báz nagardad wa bá'is i khalal dar bulúgh i 'amal wa balagh i 'amal i hamginán na shawad.

118 A.—For this reason that when We become disengaged We may not have to punish our servants for their faults. End. That is to say, when my mind is at leisure, on account of their fault in omitting and neglecting their duty, I may not have to chide and rebuke them and diminish their rank and thus the realization of the hopes of all as to their obtaining preferment be not ruined.

119 M.—Ba'ze az khássah ikhtisás i Dárá ba kasrat i jawá,iz wa 'awá,idi sultání bá intifá, bah manáfí' wa fawá,id i murattabah bar martabah,i khiláfat wa nayábat mutawalliyán i a'mál i díwání bagháyat bejá wa bewajh medánand.

119 Q.—Some of the special counsellors consider the extraordinary favor shown to Dárá in the numerous gifts and largesses which the Prince showers upon him, (notwithstanding the emoluments which he derives from the proper profits of his office as Deputy of the Trustees of the Royal Court) highly improper and unreasonable?

119 T.—Ba wásitah,i ánkih ittilá' i má ba 'ilmulyaqín paiwastah kih hamagi ín in'ám wa ifzál dar sartasar i rozgár i 'umr i Dárá ba fá,idah,i yak rozah,i 'ilm wa 'amal i o kih bah 'álamiyán merasad barábarí namenumáyad,

119 A.—My reason is that I have attained certain knowledge that all those gifts and grants in Dárá's whole life would not equal the profit that accrues to mankind from one day of Dárá's work and wisdom.

[115] فروع از چه راه فرموده‌اند که هنگام اشتغال ما در کارهای سرکار فتور و تقصیر روا نباید داشت انتهی یعنی
هرگاه ما را اشتغال از اشتغال ملک و مال شغل بر تمیز شر اعدا و جبر کسر اولیا اشتغال رو دهد بسبب غفلت ما که
نباید به تنهائی در عرصه‌ی اعمال ما در عرصه تقصیر و فتور در بنای اعمال و امور راه نباید داد۔

[116] توقیع بواسطه آنکه در وقت بازپرداختن کارپردازان را بتقصیر سرزنش نمایم انتهی تا آنکه در حال فراغ بال
بسبب جرید اثر ایشان و تقصیر در شغل تنبیه ایشان در ضمن توبیخ و تقریع بدیشان بازنگردد و باعث خلل در نظم
امور ملک و بلاغ اهل ممالک نشود۔

[117] فروع بعضی از خاصه اختصاص دارا بگشته جوائز و عوائد سلطانی با انتفاع بمنافع و فوائد مرتبه بر مرتبه خلافت
و نیابت متولیان اعمال و دیوانی بغایت بیجا بیوجه میدانند۔

[118] توقیع بواسطه آنکه اطلاع بالعلم الیقین پیوسته که همگی این انعام و افضال در سرتاسر روزگار عصر دارا
افزاید یکروزه در علم و عمل او که بعالیان میرسد برابری نمینماید۔

115 M.—Az chih ráh amr i wálá b past sákhtan i qadr wa miqdár i fulán muhtasham simat i isdár yáftah.

115 Q.—Why has the Prince given the sign t degrade from his dignity and rank, such and such man of high degree? [lit. has your high ord received the sign of issuing]?

115 T.—An khud-rá i khumúl wa gumnámíyi khud rá kih qabl az shuhrat wa shád-kámí dásht hamaná dídah wa dánistah farámosh kardah shewah,i mardum i násipá- khweshtan-náshinás pesh áwardah.

115 A.—Verily that head-strong fellow ha wilfully forgotten the unknown condition and obs curity in which he was, prior to his present notoriety and prosperity, and has adopted the behaviour of th ungrateful, and self-ignorant man.

116 M.—Sabab i 'azl i fulán walí az 'amal chíst?

116 Q.—What is the reason that such and such a Governor has been dismissed from office?

116 T.—Mújib i án ínast kih mahál i wiláyat i án ná-shá,istah kar qabl az tauliyat i o ábádiyi bá,istah nadáshat chún tafwiz i an shaghl ba qasd i islahi fa-sid wa tarwij i kásid ba án mufsid shudah búd o ba mújib i farmúdah 'amal namúdah sa'úbat i 'uqúbat i ghazbán i mará bar 'isyán i khud ásan kardah balkih baja i isti'mal i masálih a'm-l i mafásid bakár burdah wa dar bazl i islah ifsad ba 'amal award lajaram ba jurm i ín páyah,i shar-rat marárat i 'azl kih dar bárah,i 'ummál hazár bárah az átat i shará-rah dar hirafat bosh ast dar kar i o kardom tá magar mújib i 'ibrat i sáir i mufsidán shudah az fasád basaláh wa sadád báz ayand wa az tabah-kári ba shaistagi giráyand.

116 A.—The reason is that the lands of th territory of that incapable one were not well peopl and cultivated prior to their being committed to hi charge, and when I entrusted that work to that ba man, in order to correct what was wrong, and t expel all counterfeits and to replace them with wha is genuine, he, paying no attention to my orders, con sidered the fierce terrors of my wrath against hi faults as a light thing, nay, instead of using righ remedies, he committed many evil actions and i place of correcting things made them worse, an it is for this heinous crime that we have con demned him to this bitterness of dismissal, which fo officials is a thousand times worse than the torture o burning, so that perchance all such delinquents shoul be warned and turn away from evil to rightness an truth and leaving their wickedness should choos righteousness.

117 M.—Bachih mújib fulán az a'yán i mulk hasb-ul-amr i malik sazawár i talqíb ba laqab i parágandah sukhani wa hazayán-goi shudah?

117 Q.—For what reason, has a certain hig official been by the order of your Majesty adjudged to be worthy of the title of babbler and chatterer?

117 T.—Hamagi 'azimat-há i ín mard az bátin i o berún mítaráwad bidún i fikrat wa rawíyat. Intahá ya'ni chún jamí' i 'aza,im i o be mashwirat i qasd wa rukhsat i rá i rá i mídihad az ín ráh sartásar i maqálát i o az maqúlah,i muhálát wa qabilah,i auhám wa aghlát básbad falámahálah ba yáwah-goi wa harzah dirái juz badin gúnah bálate hawálat (1) na rawad.

117 A.—All that man's intentions trickle out from his heart without thought and consideration End. Viz., since all his intentions, without deliberate purpose and the sanction of his judgment, disclose themselves openly, it follows that all his words are, as it were, impossible or conjectural or untrue and doubtless the king would not have affixed upon him the title of chatterer and babbler had it not been for such facts.

مرفوع[۱۲۲] درین ولا جمعے از اکابر بدرگاهِ والا آمده سپاسِ عنایتِ حضرتِ باری تعالیٰ در ضمن حصول
امن و امان و آرامشِ زمین و زمان بسببِ آئینِ عدل و احسانِ شهریار و بستنِ رخنهٔ سرحدها و رفع
فتنه و فساد مفسدان و کسرِ صولت دشمنان و دفع جور ستمگاران بجا می آرند۔

توقیع[۱۲۳] همانا همگنان میدانند که آنکه بر زمینیان سلوکِ سبیلِ اطاعت ملوک دادگر نیکوکار لازم
نموده بر ملوک نیز صرفِ تمامی مساعی خود در حراستِ ایشان واجب نموده بل در بابِ توجه بسار
دواعی خود از جمیع وجوه و جهات بجهت حمایت و رعایت سپاه و رعیت بمرتبِ وجوب افزوده لاکنها
باید که نامهاے ایشان در دفاتر ثبت نمایند تا بر موجب جزاے احسان باحسان مکافات اظهار امتنانِ
همگنان بر وجه احسن بظهور رسد۔

zát jamí' i qasdhá wa niyathá i khud rá munqasim wa parágandah sákhtah dar tadbír i mahám i súrí wa m'anawiyi mardum wa qasd i har yak az hamginán ba zúdí basar áyad bargáh muhim wa maqsúd i eshán bar áyad wa qasdhá i mutakassirah,i bádsháh bai'tibár i takassur muta,'allaq kih paiwastah ba ihtimám i tamám ba intizám i silk i nizám i kullí wa insirám i mahám i kul báz bastah ba farjám rasidaní nest wa basar ámadaní nah (nest) chunánchih dar bárah,i saranjám i kár i anám heeh daqqah,i az daqaiq i siyásat wa tadábír (báwujúd i ifrát) báqí namánad kih angusht i girift wa gír bar harf i tafrít wa taqsír i án tawan guzásht.

and distributes the whole of his plans and inte tions among the different schemes and consideratio for relieving the seen and unseen afflictions of ma kind, and while the aim of the individual is soo fulfilled, as soon as his difficulty and object are pe ceived, the numerous plans of kings, on account the multiplicity of matters dependent on them, bein ever concerned most intimately with arrangemen for the continuity of general good government an for the terminating of all difficulties are not of kind likely to be fully accomplished and come to a end, and so, in the matter of executing public busine not the most trifling of all the problems of Gover ment and the counsels of State (despite their abund ance) has been forgotten so that one could put th finger of censure upon a letter too few.

121 M.—Bachih wajh dar báb i fulán saiyáf az jará,im wa jináyát ba manqif i 'arz mírasad dar qabúl i án tawaqquf minumáyand.

121 Q.—On what account does your Majes show such reluctance to receive the complaints th are made to you respecting the sins and crimes of certain swordsman?

121 T.—Nazd i má ba tahqíq paiwastah kih posh i o sarf i naqd i ján i 'azíz dar ráhi má baghá-yat khwár ast wa in gúnah parastáre kih mard i kár wa sháistah,i paikár wa nabard báshad badin máyah,i makramat darkhur wa badín páyah,i manzilat sazáwár ast.

121 A.—I have learnt for a certainty that in h eyes the spending of the precious treasure of his li for me is a mere trifle, and a servant of this kind wh is a man of action and fit for the battle stri deserves this much favour and this degree honour.

122 M.—Daulat khwáhán khwáhish i ágáhí bar mújib i 'afu bar lawázim i 'isyán wa tughyán i ahl i Rúm darand.

122 Q.—Your loyal servants wish to know th reason of your clemency respecting the misdeeds an rebellion of the people of Rum?

122 T.—Ba dalálat i izhár i taubah wa inábat wa zuhúr i amárát i nadámat wa i'tiráf i sudúr i gharámat karámat i má dar zimn i bakhshá,ish i gunáh badeshan ráh burdah.

122 A.—When it was shown that they felt co trition and repentance and exhibited the signs shame and made confession of their faults m mercy found its way to them to forgive the crimes.

ذاتِ جمیع قصه‌ها و فتنه‌هاست خود منقسم و پراگنده ساخته در تدابیرِ مهامِ صوری و معنوی مردم
و قصدِ هر یک از همگنان بزودی بسر آید هر گاه مهم و مقصودِ ایشان بر آید و قصدهای متکثرهٔ پادشاه
باعتبارِ تکثرِ متعلق که پیوسته باهتمام تمام بانتظامِ سلکِ نظامِ کلی و انصرامِ مهامِ کل بازبسته
بفرجام رسیدنی نیست و بسر آمدنی نه چنانچه درباره سر انجامِ کارِ انام هیچ دقیقهٔ از دقائقِ
سیاست و تدابیر با وجودِ افراط باقی نماند که انگشتِ گرفت و گیر بر حرفِ تفریط و تقصیرِ آن
توان گذاشت۔

مرفوع[121] بچه وجه در بابِ فلان سیاف از جرائم و جنایات بتوقیفِ عرض می رسد در قبولِ آن
توقف می نمایند۔

توقیع[121] نزدِ ما بتحقیق پیوسته که پیشِ او صرفِ نقدِ جانِ عزیز در راهِ ما بغایت خوار است و اینگونه
پرستاری که مردِ کار و شائستهٔ پیکار و نبرد باشد بدین مایهٔ مکرمت درخور و بدین پایهٔ منزلت
سزاوار است۔

مرفوع[122] دولتخواهان خواهشِ آگاهی بر موجبِ عفو بر لوازمِ عصیان و طغیانِ اهلِ روم دارند۔

توقیع[122] بدلالتِ اظهارِ توبه و انابت و ظهورِ اماراتِ ندامت و اعترافِ صدورِ غرامت کرامتِ ما
در ضمنِ بخشائشِ گناه بدیشان راه برده۔

120 M.—'Ammah,i ra,'áyá wa baráyá megoyand kih bádsháh ḳhursand namíshawad az hamagí jabániyán juz ba shiddat dar kár i ḳhud wa pur basírat búdan dar farmánbari bá ánkih bádsháh dar niháyat i parágh i ḳhátir wa ráhat i badán ast wa ra'iyat dar gháyat i ta'ab wa mashaqqat i ján wa tan wa án ásáish nazír i ín iftinán wa ázmu,ish nest. Intahá taujíh wa taqrír i ín mafú' án ast kih ḳhusrwán az hamagí farmánbarán juz bah durustiyi 'aqídat wa 'adam i susti dar ḳhidmat wa sá,ir i umúr i saltanat bá niháyat i dánistagi wa basírat dar itá'at i awámir i sultání qaná'at namekunand hálánkih giriftáriyi ra'áyá bakári parastáriyi eshán dar'ain i ta'ab-kashí wa ranj-bardárí wa tahammul wa burdbáriyi iztirárí misl i ráḥat i hál wa farágh i bál i mulúk nest chih qiyás i hál i fárigh ba shughil qiyás i ma'altúriq ast nizd i 'aqil wa humá la saiyán i,

120 Q.—All subjects and people declare that the king is content with no mortal save him who is most industrious in his work and prompt to obey his commands, and this though the king enjoys perfect comfort of body and peace of mind, while the people suffer extreme toil of body and trouble of spirit and that ease (of the king) is not similar to that trouble and those trials (of the people.) End. The explanation of this question is this, that kings are never satisfied with any of their subjects except the latter display perfect loyalty and activity in their service and in all public matters together with great knowledge and insight into the matters of obedience to the royal orders, although the preoccupation of the people in this business of service, in the midst of their own distress and misery and patient compulsory endurance is very different from the comfortable state and freedom from care which kings enjoy since to compare the state of one who need not labour with that of one who must work, is in the opinion of the wise to conjoin dissimilars and there is no likeness between these two.

MISR'AH.

Bubín tafáwut i rah az kujást tá bakujá,

LINE.

See thou the distance between the roads, whence it begins and how far it extends.

120 T.—'Ammah dar kamiyat bisyár and wa hamagi mushtarak dar yak kár wa bádsháhán yagánah wa be hamtá wa har yak az 'ámmah munfarid and bah himmat i ḳhud wa himam i má qismat yáftah miyánah, i humúm i hamginán wa hamm i har yake az eshán munqazí megardad wa hamm i má ba umúr i eshán dáimíst wa báqí namándah (mundah) dar umúr i eshán bá wujúd i wufúr i ánhá bar má baqíyah,i az tadábír kih dar án ḳhauf i taqsír báshad tabín i ín tauqí' 'allal ijmál án ast kih káffah, i nás bahasb i 'adad beshumár and wa bá wujúd i ín hamah bá himam i muta'addidah mumidd i yak digar and dar hamah kár wa bádsháh bá wujúd i yaktáí dar

120 A.—The multitude in their numbers are many, and all are united in one work, while kings are solitary and without partners and each of the public is singly intent upon his object, but *my* intentions are distributed among all the intentions of all, and the object of each one of them gets fulfilled but my intentions towards them are everlasting, and not one of their affairs, despite their multiplicity, has remained unconsidered by me so that there should be any fear of a mistake being made. The explanation of this reply is briefly that the mass of mankind in numbers is countless and yet all help each other in their various plans in every matter while the king, although one individual only, dispenses

مرفوع[۱۱۵] از چه راه امر والا به پست ساختن قدر و مقدار فلان محتشم سمت اصدار یافته۔

توقیع[۱۱۵] آن خود رای خمول و گمنامی خود را که قبل از شهرت و شادکامی داشت بهانا دیده و دانسته فراموش
کرده شیوهٔ مردم ناسپاس خویشتن ناشناس پیش آورده۔

مرفوع[۱۱۶] سبب عزل فلان والی از عمل چیست۔

توقیع[۱۱۶] موجب آن اینست که عمال ولایت آن ناشایسته کار قبل از تولیت او آبادی بایسته نداشت چون
تفویض آن شغل بقصد اصلاح فاسد و ترویج کاسد بدان مفسد شده بود او موجب فرموده عمل نموده و هم
عقوبت غضبان ما را بر عصیان خود آسان کرده بلکه بجای استعمال مصالح اعمال مفاسد بکار برده و در
بدل اصلاح افساد بعمل آورد لاجرم بجرم این پایهٔ شرارت مرارت عزل که در بارهٔ عمال هزار باره از آفت
شراره در حرافت بیش ست در کار او کردیم تا اگر موجب عبرت سائر مفسدان شده از فساد باصلاح و سداد باز آیند
و از تباه کاری بشایستگی گرایند۔

مرفوع[۱۱۷] بچه موجب فلان از اعیان ملک حسب الامر بایک سزاوار تلقیب بلقب پراگنده سخنی و هذیان گویی شده۔

توقیع[۱۱۷] همگی عزیمتهای آن مرد از باطن او بیرون میشد او و بدون فکرت و رویت انتهی یعنی چون جمیع عزائم او
بمشورت قصد و رخصت راست روی مبادی بدار زین راه سرتاسر مقالات او از مقوله محالات و قبیلهٔ اوهام
و اغلاط باشد فلا محاله به یاوه گویی و هرزه درائی جز بدینگونه حالتی حالت نبود۔

112 M.—Bá'is i amr i 'álí ba isqát i fulán wálí az rutbah,i khud ba martabah,i kih az ghayat i hubút wa inhitát páyah,i az an firotar nabashad chih báshad.

112 Q.—What is the reason of your high command to cast down a certain Governor from post so effectually that in its extremity of degradation no degree could be lower?

112 T.—Badín sabab kih bá wujúd i 'adam i najábat i zát wa asálat i nizad wa fuqdán i istihqaq wa isti'dád taraqqiyi páyah i'áli az darajat i mafákhir wa m,'álí kih martabah,i azán aálá tar ba nazar dar nayáyad ,bal bálátar az án mutasauwar na gardad dar nazar dásht.

112 A.—For this reason that in spite of having no lofty birth nor ancient lineage and notwithstanding that he possesses no particular right special capacity he yet aimed at a preferment lofty in the grades of rank that no higher dignity than it could be seen, nay no loftier could be imagined.

113 M.—Salár i pásbanán az mújib i 'azl i Muzdwih náyib i khud ba qasd i istibsár istifsár minumáyad

113 Q.—The chief of the watchmen asks for sake of information the cause of the dismissal Muzdwih his Lieutenant.

113 T. Tauliyat i 'amal mújib i tughyán i o shudah wa in máyah mafsadah dalalat bar fasad i máddah,i asálat i o mekunad. Intahá tanjíhi in tauqí' ba wajh i wajíh án ast kih isábat i martabah,i niyábat kih mújib i nisyán i ahwál i guzashtah i o gashtah múhim i 'isyan i ost chih ín hálat kih juz bar badiyi gauhar wa firomáyagiyi nasab dalalat nadárad az rú i yaqín ora bar sudúr i tamarrud wa tughyán khwáhad dásht.

113 A.—Entrusting him with affairs was the cause of his becoming ungovernable and this degree of seditiousness is a proof of the essential wickedness of his nature. End. The explication of this re is for good reasons this viz., that his getting the rank of Lieutenant, which was the cause of his forgetting his past circumstances is the indicator of his fault, for this fact (*i. e.*, forgetfulness of his original which clearly proved his low birth and bad breeding of a certainty will keep him in a state of arrogance and sedition,

114 T.—Bachih wajh farmúdand kih dar bátin i sifwat mawátin i má az hech kas juz fulán kudúrate kih ba martabah, i bughz wa kínah kashí kashad nest.

114 Q.—Why have you declared that in your heart, the home of sincerity, you felt to no one with one exception, a dislike extending to hatred or enmity?

114 T.—Chih mushóhadah i má míshawad unchih dar báb i má az nafs i ba'andesh dar bátin i khwesh dárad. Intahá. Taqrír i in tahrír án ast kih unchih án nifáq peshah, az bad khwáhiyi má dar makámin i bátin i khwesh nihuftah zuhúr i án bagawáhiyi sháhid i 'ádil i dil dar darjah,i mushábadah wa mu'á,inah, i mást wa paidást kih nihád i sáfi manishán bizzát iqtizá i bughz i tirah-durúnán mikunad.

114 A.—[I except that one] because I see and know whatever that enemy feels in his heart in regard to me. End. The explanation of this re is this that whatsoever of evil designs in respect me that enemy has concealed in the secrecy of heart has so come to light by the testimony of justice-loving heart that it has reached the degree of being seen and proved, and it is plain that the heart of the frank and sincere of itself searches out the hatred of the guileful.

مرفوع باعث امر عالی باسقاطِ فلان والی از رتبهٔ خود بمرتبه که از غایت هبوط و انحطاط پایهٔ ازان فروتر نباشد چه باشد۔

توقیع بدین سبب که باوجودِ عدمِ نجابتِ ذات و اصالتِ نژاد و فقدانِ استحقاق و استعداد ترقی پایهٔ عالی از درجات مفاخر و معالی که مرتبهٔ ازان والاتر بنظر درنیاید بل بالاتر ازان متصور نگردد در نظر داشت۔

مرفوع سالار پاسبانان از موجبِ عزل مرد و به نایب خود بقصد استبصار استفسار مینماید۔

توقیع تولیتِ عمل موجب طغیان او شده و ابنایهٔ مفسده دلالت بر فسادِ مادهٔ اصالت او میکند انتهی توجیه این توقیع بوجه وجیه آنست که اصابت مرتبهٔ نیابت که موجب نسیان احوال گذشتهٔ او گشته موهم عصیان اوست چه اینحالت که جز بدی گوهر و فرومایگی نسب دلالت ندارد از روی یقین او را برصدد تمرّد و طغیان خواهد داشت۔

مرفوع بچه وجه فرمودند که در باطنِ صفوت مواطنِ ما از هیچکس جز فلان کدورتی که بمرتبهٔ تغض و کینه کشی کشد نیست۔

توقیع چه مشاهدهٔ ما می شود آنچه در باب ما از نفسِ بداندیش در باطنِ خویش وارد انتهی تقریر این تحریر آنست که آنچه آن نفاق پیشه از بدخواهی ما در مکامنِ باطنِ خویش نهفته ظهور آن بگواهی شاهد عادل دل در درجهٔ مشاهده و معاینهٔ ماست و پیداست که نهادِ صافی منشان بالذات اقتضاست تغض تیره درونان میکند۔

109 M.—Ba'illat i kudámin zallat amr i wálá i shaharyár sádir shudah kih fulán muhtasham rá dar anjumanhá i shahar wa diyár kú ba kú múkashán bigardánand ?

109 T.—Dar hamagí mahátil i 'awám wa khawás izhár i amr i dúr az kár i ámezish wa mu'ásharat bá má wa khásan namúdah tá magar basabab i istihqár i nazdíki wa istikhfáf i nazdikán i má khalalhá i jání wa máli dar biná i umúr i mulkí wa málí ráh yábad.

110 M.—Bar mújib i farmán i khusro fulán 'amaldár rá kih az ahl i diráyat wa kifáyat ast ba chih mújib az tauliyat i hamagi kárhá i sarkár báz dáshtah and.

110 T.—An past fitrat wa sust fikrat az makásib i khasísah kih irtikáb i án nang i nufús nafisah,i insánist iktisab namúdah wa tama' dar ghair i mawázi' kih dákhil dar madákhil i daniyah,i adánist wa baheeh wajh tawajjuh badán az rú i 'aql wa shara' rawá níst já,iz dáshtah.

111 M.—Sabab i izálat i asbáb i qudrat wa hálat wa 'illat i qillat i qadr wa miqdár i fulan mu'tamad az nazdíkán i bisát i qurb i shaharyár ba'd az kamál i martabah,i 'itibár wa iqtidár chist.

111 T.—An tihi magház az pariyi asbáb i muknat wa wus'at i dastgáhi sarwat (kih anrá tangiyi zarf i taqat i tunuk-máyagán barnatábad) ba tuwáná,iyi khweshtan bar má mubáhát justah wa badín rawish i nahanjár ráhi baráhah,i ghawáyat paimúdah.

109 Q.—On account of what fault has the high order of the Prince issued to take such and such a person of high rank and drag him by the hair of his head in all the assemblies of the city and suburbs through all the lanes ?

109 A.—In all assemblies, both of high and low he has set forth a thing that is quite impossible viz., that he is on the most intimate footing with me and my court in order that, perchance, by reason of contempt falling on the privilege of presentation to Me, and in consequence of the dignity of my courtiers being despised, injuries present and future may occur in the foundation of the affairs of the state and of our revenues.

110 Q.—Why have the servants of my Lord, according to his orders, deprived a certain intelligent and prudent official of all the public business entrusted to him ?

110 A.—That abject fool has been acquiring gains by such vile actions that no good man could fail to be ashamed to perpetrate them and he has given scope to his greed on occasions such indeed as to be included in the very vilest opportunities and when he could in no wise indulge it either with regard to sense or law.

111 Q.—What is the reason of your depriving of his power and position a certain trusted official who had the privilege of approaching the Royal carpet, and what is the cause of the diminution of his prestige and rank, and this after he had attained the highest dignity and your full confidence ?

111 A.—That empty headed one from the fulness of the materials of his power and the commanding influence of his wealth (for such vast wealth exceeds the capacity of the small vessels of those of lowly origin), on account of his vast resources, equals himself to Me and by this improper behaviour he has taken the wrong road of error.

مرفوع بعلت کداین زلّت امر والای شهریار صادر شده که فلان محتشم را در انجمنهای شهر و دیار کو بکو موکشان بگردانند۔

توقیع در همگی محافلِ عوام و خواص اظهار امرِ دور از کار آمیزش و معاشرت با او و خاصان نموده تا مگر بسببِ احتقارِ نزدیکی و استخفافِ نزدیکان مخللهای عالی و آلی در بنای امورِ ملکی و مالی راه یابد۔

مرفوع به موجب فرمان خسرو فلان علما را که از اهلِ درایت و کفایت بچه موجب از تولیت همگی کارهای سرکار باز داشته‌اند۔

توقیع آن پست فطرت و سست فکرت از مکاسبِ خبیثه که ارتکابِ آن ننگِ نفوسِ نفیسهٔ انسانیه اکتساب نموده و تطمع در غیرِ مواضع که داخل در مداخلِ دنیه او نیست و بهیچ وجه توجه بدان از روی عقل و شرع روا نیست جائز داشته۔

مرفوع سببِ ازالتِ اسبابِ قدرت و حالت و علّتِ قلّت قدر و مقدار فلان معتمد از نزدیکانِ بساطِ قرب شهریار بعد از کمالِ مرتبهٔ اعتبار و اقتدار چیست۔

توقیع آن تهی مغز از بی‌اسبابِ مکنت و وسعت دستگاهِ ثروت که آنرا تنگی ظرفِ طاقتِ تنگ مایگان بر نتابد بتوانائی خویشتن بر مباهات جسته و بدین روشِ ناهنجار راهِ بیراههٔ غوایت پیموده۔

107 M.—Az sabab,i mubárazat i shaharyár bá dushman bá nafs i khud suál mirawad taujihi in marfú' án ast kih chún dánáyán i dargáh ifrát i mail wa inhiráf i khusro az istiqámat i sirát i hazm wa ihtiyát ba ijisáf i beráhah,i tahauwur wa tajásur az ráhi 'áqibat-bíní bagháyat ba'id dánistah wa midánand kih dúrandeshiyi nazar i farjam-nigar i shaharyár kih baghaur i ashiyá firodídah in taur umúr rá nápasand i khirad i khiradmandán midánad pas az chih rú didah wa dánistah khiláf i fahmidah wa nigristah,i 'aqal tajwiz farmúdah meshawad.

107 T.— Chún áwázah,i izhár i diláwariyi má dar sarásar i áfáq ishtihár pizírad wa dar anfus i dost wa dushman ifrát i salábat wa saulat wa kasrat i satwat wa mahábat i nafs i má qarár gírad har,á,inah jam'e az badandeshán kih khátir i eshán az má jam'iyat dásht az andeshah pareshán gashtah az má hisáb i beshumár khwáhand girift wa khátir i khair khwáhán kih dar har súrat khwáhán i khair mibáshand bahamín ma'ní az kaid i fuán itmínán dígar khwáhad pizíruft wa qawá'id i dín wa qawá,im i daulat ba do wajh az sar i nau istiqámat khwáhand yáft.

108 M.—Bá'is i amr ba ikhráj i fulán az zumrah,i khawás i dargáh wa auliyá i daulat-khwáh chist.

108 T.—Sirr i in ma'ní án ast kih nafá,is i jawáhir i asrár i niháníyi márá bakhasá,is i amwál i dunyá i fání ba dushmanán i díní wa jáníyi má farokhtah.

107 Q.—It is asked why the Prince in person fights with our enemies?. The supplement of this question is this, that seeing that the wisest of the council think that the great desire of *your Majesty (viz., that turning from the firm road of wisdom and caution you should enter the wrong road of hardihood and bravery) is very far from the path of prudence, and consider that the farsighted prudence of your Majesty (which penetrates into the heart of things), perceives that this course of action is disapproved by the wise, why then knowingly and with eyes open does your Majesty decide against what wisdom sees and approves?

107 A.—When the noising abroad and publishing of my valour shall be spread throughout all the world and in the minds both of friends and foes my extreme hardihood and impetuosity and the fury of my wrath, and terror of me personally shall become fixed ideas, then certainly one set of enemies, whose hearts hitherto never misgave them on my account, will now become perturbed and will take great account of me, while the hearts of my well-wishers, which always wished me well, will now for the same reason gain renewed confidence against the knavish tricks of my foes and thus the principles of religion and the pillars of the state will for these two reasons anew be strengthened.

108 Q.—What is the reason of the command to cut off a certain one from the number of chief members of the Court and loyal servants of the state?

108 A.—The hidden reason of this order is this, that he has sold into the hands of the enemies of religion and of my life the precious gems of my hidden designs for the vile commodities of this perishing world.

* Lit. of Khusro.

مرفوع از سبب مبارزتِ شهریار با دشمنِ نفسِ خود سؤال میرود و توجیهِ این مرفوع آن است که چون دانایانِ درگاه افراطِ میل و انحرافِ خسرو از استقامتِ صراطِ حزم و احتیاط با اعتسافِ بیراههٔ تهوّر و تجاسر از راهِ عاقبت بینی بغایت بعید دانسته و میدانند که دوراندیشی نظرِ فرجامِ نگرِ شهریار که بغورِ اشیا فرو دیده اینطور امور را ناپسندِ خردمندان میداند پس از چه رو دیده و دانسته خلافِ فهمیده و نگرایستهٔ عقل تجویز فرموده میشود۔

توقیع چون آوازهٔ اظهارِ دلاوری ما در سراسرِ آفاق اشتهار پذیرد و در انفسِ دوست و دشمن افراطِ صلابت و صولت و کثرتِ سطوت و مهابتِ نفسِ ما قرار گیرد هر آئینه جمعی از بداندیشان که خاطرِ ایشان از ما جمعیت داشت از اندیشه پریشان گشته از ما حسابِ بیشمار خواهند گرفت و خاطرِ خیرخواهان که در هر صورت خواهانِ خیرِ ما باشد بهمین معنی از کیدِ اینان اطمینانِ دیگر خواهد پذیرفت و قواعدِ دین و قوائمِ دولت بارو وجه از سرِ نو استقامت خواهند یافت۔

مرفوع باعثِ امر باخراجِ فلان از زمرهٔ خواصِ درگاه وا بیاءِ دولنخواه چیست۔

توقیع سرِّ این معنی آنست که نفائسِ جواهرِ اسرارِ نهانی ما را بخسائسِ اموالِ دنیای فانی بدشمنانِ دینی و جانی ما فروخته۔

105 M.—Bachih wajh farmúdand kih az zabán i fulán qillat wa kaminagiyi o dánistah mishawad. Intahá. Az chih rú dar ma'riz i bayán i hálát i mardum farmúdand kih kamiyi páyah,i gauhar wa kotahiyi máyah,i nazar i fulán az bisyáriyi sukhan i besarfah wa daráziyi zabán i o paidást.

105 T.—Bawásitah,i ánkih bazabán i khud izhár namúdah unchih má dar pardah badan amr kardah búdem bahujjáb i darbár dar báb i hijáb i o. Intahá ya'ni ánchih darbáb i o bahujjáb i darbár guftah búdem az man' darbár binábar i kamiyi basirat wa basárat ba zabán i khud dar har anjuman i'lán wa izhár i án namúdah.

106 M.—Nazar bachih maslahat farmádand kih ighmáz i 'ain dar báb i fulán sháistagi nadárad. Intahá. Tafsíl i ín mujmal án ast kih tagháful wa tajáhul i 'árifánah dar haqq i fulán batálat-kosh jihálat-kesh súdo nadárad wa chashm poshi kih nazd i básárat i ahl i basirat i dúr andesh anfa'i adwiyah,i ashháb i fasád ast wa anbahi intikhábát ast orá aslá basaláh namiárad.

106 T.—Bawásitah,i ánkih 'ilm i o ba 'ilm i má ba nifáq i o hásil ast. Intahá tauzihi in ibhám ánast kih sabab i hukm ba'adam i isláhi hál i fásid i án majmú'ah,i mafásid ittilá'i ost bar ittilá'i má bakhubs i jibillí wa nifáq i tahi diliyi o.

105 Q.—On what ground did your Majesty say that the vulgarity and lowbirth of a certain one may be known from his speech. End. *i.e. From what reason*, when speaking of conditions of persons, did you declare that the lowness of his class and the pettiness of the views of such and such a one were clear from the abundance of his unbecoming words and from his volubility ?

105 A.—Because he, with his own tongue divulged that which we secretly had ordered to the Durbar servants, in regard to excluding him. End. Viz., that which we, in regard to him had spoken to the guards of the Durbar, as to excluding him from the Durbar, he in consequence of his blindness and coarse perceptions, has published and proclaimed with his own tongue in every assembly.

106 Q.—For what reason has the Prince pronounced that it is improper to shut one's eyes to the conduct of such and such a one ?

The fuller meaning of this concise question is this, that the passing over and intentional ignoring of faults in a certain useless and ignorant fellow, is of no use whatever, and winking at his vices will never correct them, though this practice (according to the views of the acute and far-seeing) is a most useful remedy in dealing with factious men and the very best stimulant to them to return to duty ?

106 A.—The reason is because he knows that I know that he hates me. End. The detailed explanation of this ambiguous answer is that the reason of my pronouncing that this would not effect the correction of the vicious state of that compound of villanies is because of his knowledge of my knowledge of his natural evilness and heartfelt hatred to me.

مرفوع[۱۵۳] بچه وجه فرمودند که از زبانِ فلان قلت و کمبنگی او وانسته پیشود انتهی از چه رو در معرض بیان حالات مردم فرمودند که کمی پایهٔ گوهر و کوتهی مایهٔ نظرِ فلان از بسیاری سخن بیصرفه و درازی زبانِ او پیدا است۔

توقیع[۱۵۴] بواسطهٔ آنکه بزبانِ خود اظهار نموده انچه ما در پرده بدان امر کرده بودیم محجّاب دربار درباب حجاب او انتهی یعنی انچه درباب او محجّاب دربار گفته بودیم از منع ورود دربار بنا بر کمی بصیرت و بصارت بزبان خود در بهر انجمن اعلان و اظهارِ آن نموده۔

مرفوع[۱۵۵] نظر بچه مصلحت فرمودند که اِغماض عین درباب فلان شائستگی ندارد انتهی تفصیل این مجمل آنست که تغافل و تجاهل عارفانه درحق فلان بطالت کوش جهالت کیش سودے ندارد و چشم پوشی کردند بصارت اہل بصیرت دوراندیش اُلفّع او و بہ اصحاب فساد است و انبه انتبا هات است او را اصلا بصلاح نمے آرد۔

توقیع[۱۵۶] بواسطهٔ آنکه علم او بعلم ما بنفاق او حاصل است انتہی توضیح این ابهام آنست که بسبب حکم بعدمِ اصلاحِ حالِ فاسدِ آن مجموعهٔ مفاسد اطلاع او است بر اطلاع ما بخبث جبلّے و نفاقِ تہ دلی او۔

103 M.—Bachih rá farmúdand kih fulán munhí kih inhá i akhbár wa iblágh i waqá,i' i fulán náhiyat bado mufauwaz búd shigift nabáshad kih dar ín zúdí muhtáj badán shawad kih dígare dar bárgáhi má nám i o burdah khabar i o ba'arz i má rasánad.

103 Q.—Why has the Prince said that a certain informer appointed to write the news and to forward information from a certain locality, will very likely soon require that another man [*i. e.* of the secret intelligence department] be appointed to look after and report upon him to your Majesty.

103 T.—Az in ráh kih taríq i akhbár az má masdúd sákhtah. Intahá tauzíhi m'aniyi ín tauqí' ánast kih sáhib i baríd y'aní munhiyi mazkúr az rú i past rái wa kotáh andeshí az bím yá umed ba wulát wa 'ummál i wiláyát dar a'mál i muta'alliqah ba shaghl chandán musámahat wa musáhalat ba kár burdah wa tá hadde taqdím i khidmat i iblágh i akhbár rá ba tákhír andákhtah kih ráhi peshraft i kár rá bar khweshtan ník tang sákhtah chunánchih raftah raftah sar-rishtah,i amad wa shud i roznámchá i akhbár i án samt inqitá' pizíruftah chandánkih kárash badán maqám kashíd kih bajá i o munhiyi dígar báyad tá magar khabar i o badargáhi wálá iblágh namáyad.

103 A.—Because he has closed the road of reports to me. End. The detailed meaning of this answer is this, that the Superintendent of runners (viz., the intelligence officer in question) by reason of his low understanding and short-sightedness, either from fear or favor of the rulers and Governors of certain quarters, has shown such a degree of supineness and indifference in the matters connected with his functions and has to such an extent delayed the pressingly urgent service of news-despatching that he has extremely narrowed the road of progress in his work, and so, little by little, the thread of the series of his news-diaries from that region has broken [lit. accepted breaking] to such a degree that the matter has actually come to this, that, in his place, another secret agent is required and then perchance intelligence against him himself may be despatched to our august Council.

104 M.—Ba kudám dalíl aksar i auqát mífarmáyand kih mulúk rá dar har báb turuq wa abwab i mukhtalifah míbáshad wa ráhi ra'áyá min jamí'il-wujúh wáhid ast.

104 Q.—On what grounds does your Majesty often say that, in every matter, kings have many roads and many doors open to them but that the road of the subjects is, on every ground, one only ?

104 T.—Ba wásitah,i ánkih ráhhá i árá i mulúk dar tadábír parágindah ast bar mújib i iftiráq i asbáb i saláh wa sadád i ra'íyat wa gháyat i ra'íyat ghair az tá'at chíze nest. Intahá wa taujíhi ín tauqí' án ast kih turuq i umúr i saltanat az rú i ta'addud wa takassur i wujúh i tadbír i mulki wa málí wa tash'ub wa tafannun i jihát i siyásat i ra'íyat wa sipáhi hamáná ghair i mutanáhí ast wa sabíl i hamagí ra,'áyá wa baráyá siwá i sulúk i taríq i itá'at i mulúk amre dígar nest.

104 A.—Because the roads of the counsels of kings branch off into various lines of thought since the grounds of the prosperity and happiness of their subjects are so different, while, for subjects, the sole goal is obedience. End. And the explanation of this answer is this, that the roads of public affairs [on account of the multiplicity and variety of the grounds of the considerations which affect the state and exchequer and the ramifications and diversity of the springs of government both of the people and of the army] certainly are endless, while the right road for all subjects and citizens is nothing but following the path of obedience to the king.

مرفوع بچه رو فرمودند که فلان منهی که انهاءِ اخبار و ابلاغ وقائع فلان ناحیت بدو مفوض بود شگفت نباشد که درین زودی محتاج بدان شود که دیگری در بارگاه ما نام او برده خبر او بعرض ما رساند۔

توقیع ازین راه که طریقِ اخبار از ما مسدود ساخته انتهی توضیح معنی این توقیع آنست که صاحبِ برید یعنے منهی مذکور از روی پست رائی و کوته اندیشی از بیم یا امید بولات و عمالِ ولایات در اعمالِ متعلقهٔ بشغل چندان مسامحت و مسالکت بکار برده و تا حدی تقدیم خدمتِ ابلاغِ اخبار را بتاخیر انداخته که راهِ پیشرفت کار را بر خویشتن نیک تنگ ساخته چنانچه رفته رفته سررشتهٔ آمد و شد روزنامهاءِ اخبارِ آنسمت انقطاع پذیرفته چندانکه کارش بدانتقام کشید که بجای او منهی دیگر باید تا گر خبر او بدرگاهِ والا ابلاغ نماید۔

مرفوع بکدام دلیل اکثر اوقات میفرمایند که ملوک را در هر باب طرق و ابواب مختلفه میباشد و راه رعایا من جمیع الوجوه واحد است۔

توقیع بواسطهٔ آنکه راهہای آرای ملوک در تدابیر پراگنده است بر موجب افتراقِ اسبابِ صلاح و منها در عیت و غایت رعیت غیر از طاعت چیزی نیست انتهی توجیه این توقیع آنست که طرقِ امورِ سلطنت از روی تعدد و تکثر وجوه تدبیر ملکی و مالی و تشعب و تفنن جهاتِ سیاستِ رعیت و سپاهی همانا غیر متناهی است و سبیل همگی رعایا و برایا سوای سلوکِ طریق اطاعتِ ملوک امری دیگر نیست۔

102 M.—Bachih dalíl farmúdah and kih muta-kaflilán i ashghál i mulk wa mál chún makhzan i amwál i khweshtan rá az wujúhi khiyánát ágindah sázand goyá mi'dahá i khudrá az sumúm anpashtah (1) báshand.

102 Q.—Why has my *Lord* pronounced that when those entrusted with the affairs of the state and of the exchequer fill their own store-boxes by dishonesty, they as it were fill their bellies with poison?

102 T.—Bajihat i ánkih baqá i án mál wa baqá i hayát i ánhá bamiqdár i baqá i hájat báshad badánán. Intahá tabín i ín tauqí'i ibhám-tazmín án ast kih kár farmáyán i án a'mál kih khiyánat dar haqq i eshán rawá dáshtah and bar nafs wa mál i án khá,inán chandán ibqá kunand kih badeshán muhtáj báshand wa chún beniyáz shawand har do rá dar ma'riz i talaf árand chih mushábahat i ín badán án ast kih chunán-chih muddate báyad kih zahr dar mi'dah bipáyad tá angáh kih asar i án padíd áyad ham chunán 'adam i tásír i samm i khiyánat dar mál wa nafs i khá,in wa baqá i án bamiqdár i muddat i niyázmandí báshad bad o wa tá angáh kih waqt i istighná az o daráyad dar hál asare khud záhir numáyad.

102 A.—For this reason viz., because that wealth remains and their life remains, just so long and no longer than any need of them remains. End. The explanation of this not altogether clear reply is this, that the superior officers of the departments in which those rascals peculate spare the lives and properties of these pilferers, as long as the former have need of them, but, when they have no further need of them, they take both, viz., their lives and their property, so that the similarity of this case with that is this, that just as an interval is required for the poison to remain in the stomach before its effects should become visible, so likewise the poison of dis-honesty does not affect the life and property of the peculator and they remain existent so long as there is need of him, and when the time comes that he is no longer required, immediately the effect makes itself manifest.

(1) Pronounced: ampáshtah

مرفوع بجهه دلیل فرموده اند که مشتغلان اشغال ملک و مال چون مخزن اموال
خویشتن را از وجوهِ خیانات آگنده سازند گویا معده‌های خود را از سموم انباشته باشند
توقیع بجهت آنکه بقاء آن مال و بقای حیات آنها بمقدار بقای حاجت باشد بدانان
انتهی تبیینِ این توقیعِ ابهام تضمین آنست که کارفرمایانِ آن اعمال که خیانت در حق ایشان
روا داشته اند بر نفس و مالِ آن خائنان چندان ابقا کنند که بدیشان محتاج
باشند و چون بی‌نیاز شوند هر دو را در معرض تلف آرند چه مشابهت این بدان
آنست که چنانچه مدتی باید که زهر در معده بپاید تا آنگاه که اثر آن پدید آید همچنان
عدم تاثیرِ سمِ خیانت در مال و نفس خائن و ابقاء آن بمقدار مدت نیازمندی
باشد بدو و تا آنگاه که وقتِ استغنا ازو در آید در حال اثر خود ظاهر نماید

100 M.—Bachih mújib shaharyár inkár i munkirán i tashríf i taqdím i khusrawán rá dar haqq i jam'e kih sharaf i mázi wa majd i qadím nadárand munkar wa nápasandidah míshumárand.

100 M.—Dar ín amr matmah i nazar i dúr nigar i má án ast kih dar máddah,i imtiyáz i pidarán i eshán ba tashríf i ziyádah malámat bah ábá,i má báz nagardad posh az án kih jalálat i peshínah wa asalat i deríneh dáshtah bashand. (1)

101 M.—Hamwárah dar majáriyi kalám bar zabán i khusro jári míshawad kih sitam i naumedí bar umed-wáran i tasaddiyi a'mál wa ashghál i khud rawá nadárand.

101 T.—Bawásitah,i ánkih zulm az án shughl báz nagardad. Intahá wa dar ba'ze az nusakh bajá i lafz i 'an darín tauqí' kih Li,allá yirja'uzzulmu 'anish-shughl i lafz i 'alá wáqi' ast wa binabar i nuskhah,i úlá záhirá murád án bashad kih jaure kih bím i wusúl i án bah a'mál i khud az khiyánat i 'ummál i umedwárán i a'mál dáshted basabab i bemurauwatí darbárah,i eshan mabádá az án a'mál bashumá ráj, gardad ya'ní 'awáqib i wa khímah,i án bashumá siráyat numáyad wa dar súrat i nuskhah,i a'lá hamáná ma'ní ín báshad kih zulm i maznún kih khauf i sarayán i án bashughl i mazkúr dáshted mabádá ba hamán shughl báz gardad ya'ní shámat i hirmán i ahl i rajá basabab i ihtimal i isábat i khatar i khusrán bafurú'i án shughl mabádá yakbárah asl i án shughl rába ziyán árad.

100 Q.—Why does the Prince consider the adverse opinion of those who disapprove of kings exalting the dignity of a set of men who have no hereditary glory nor ancient position, evil and worthy of reprobation?

100 A.—In this matter the point to be considered by my far-sighted vision is this, that with regard to giving distinction to their fathers by greatly exalting them, blame should not revert upon my ancestors before the time that they possessed their past glory and ancient rank.

101 Q.—My Lord when occasion offers ever warns his servants not to inflict the misery of hopelessness upon their protégés and candidates for the transaction of public business and affairs.

101 A.—Yes, so that from such a course of action injustice may not recoil. End. (And in some copies in place of the word *'an* in this Reply "Li,allá yirja 'uzzulmu 'anish shoghali." that is "so that not may recoil injustice *from* the action" the word 'alá (*upon*) is found and according to the first named versions plainly the meaning is that, that harm which you fear to receive in your business affairs by reason of the unfaithfulness of candidates when in office (or promoted) may perchance owing to your want of sympathy with your subordinates recoil *from* the said business affairs *upon* yourselves, that is to say the evil results of that harm may have their effect upon yourselves.

In the other reading 'alá (upon) certainly the meaning is that, that anticipated harm which you fear will affect the work in question, may perhaps recoil *upon* that very business, viz., the injustice of superseding those entitled to expect advancement, for fear of some chance of harm arriving to the branches of that business may perhaps, once for all, cut its very root.

(1) "Bashand" The Munshi considers the nominative to be ambiguous and that it may be either.

مترجم بهر موجب شهریار انکار ستمگران شریعت تقدیم خسروان را در عین جمیع سلک شرف ماضی و مجد قدیم نهاده ازند منکر و ناپسندیده می شمارند۔

توضیح درین است مطمح نظر و رنگیاآنست که درباره ابناء پدران ایشان به شریعت زیاده بالصواب به آباء باز نگردد پس از آنکه جلالت پیشینه و اصالت دیرینه داشته [illegible]

مترجم همواره در مجاری کلام بر زبان خسرو جاری میشود که ستم نومیدی بر امیدواران تشدد اعمال و اشغال خود روا ندارند۔

توضیح بواسطه آنکه ظلم از آن شغل باز نگردد انتهی و در بعضی از نسخ بجای لفظ عن درین توقیع که لئلا یرجع الظلم عن الشغل لفظ علی واقع است و بنابر نسخه اولی ظاهرا مراد آن باشد که جور یکه هم وصول آن به اعمال خود از خیانت عمال امیدواران اعمال داشته بسبب بی مروتی درباره ایشان مبادا از آن اعمال شمار اخراج گردد یعنی عزل قبیح و خیمه آن بشما سرایت نماید و در صورت نسخه علی همانا معنی این باشد که ظلم مظنون که خوف سریان آن بشغل مذکور داشته مبادا بآن شغل باز گردد یعنی شامت ستمدان اهل تجا بسبب اتصال اصابت خطر حسدان بفروغ آن شغل مبادا یکباره اصل آن شغل را بزیان آرد۔

97 M.—Bachih dalíl bar sabíl i takrár mífarmáyand kih wafá,i mulúk bah 'uhúd i khweshtan nímah,i zafar ast bar dushman.

97 Q.—Why does my Lord so often say that the fulfilment of their promises by kings is half the victory over their enemies?

97 T.—Chih ghadr kih zidd i wafást mújib i 'adam i wusúq i auliyá i daulat bahmuwálát míshawad wa jid wa jahd i a'dá dar mubárabah bah sabab i naumedí az musálahah dochan lán mígardad wa yak tan i koshindah bá umed-warí beshtar ast az jam'e kasír i nás báwujúd i yás. Intahá. Binábar ín muqaddamát wafá i bádsháhán bá'is i tazá'uf i i'timád i daulat khwáhán bar wilá wa widád khwáhad búd wa 'illat i itmínán i qulúb i hamgionán bah sabát i asás i musálahah wa mu'áhadah mújib i qillat i koshish i dushmanán khwáhad shud wa ín har do súrat bazarúrat i ghalabah,i zan bar rozí shudan (1) i fírozí natíjah bakhshad.

97 A.—Because faithlessness, which is the opposite of fidelity, causes distrust of the king's kindness on the part of the servants of the state, and at the same time the vigor and strength of resistance offered by his enemies grows twice as great since they utterly distrust the possibility of reconciliation, and one man working with hope is more than a large crowd of hopeless persons. End. On the ground of these premises, regard by princes for their word will be the cause of the doubling of the trust of their well-wishers in their kindness and affection; and this ground of confidence in the hearts of all men as regards the strength of the foundations of mutual compacts and promises, will also be the means of diminishing the vigor of resistance on the part of the kings' enemies; and these two facts, according to every presumption, result in the king's gaining the victory.

98 M.—Bá'is i taghaiyur i rái shaharyár az khushnúdí wa rizá bakarábat wa baghzabádar bárah,i fulán 'amaldár chunánchih az makháil (2) i kirdár wa guftár i malik áshkár mígardad chíst.

98 Q.—What is the reason of the change of my Lord's opinion in respect to a certain official, so that, in place of being content and pleased with him, your Majesty dislikes and even hates him, as is plain from your manner of speaking and acting.

98 T.—An bekárah dar hangám i tafwíz i a'mál hamwárah bah taqdím i ma'ziratha i nádilpasand iqdám mínumáyad.

98 A.—That useless fellow, when entrusted with business, forever occupies himself in advancing futile excuses.

99 M.—Mukarrar bar zabán i haqíqat bayán i shaharyár mírawad kih sazáwár i dáná án ast kih bar amsál wa ashbáhi khud chún baghazab i bádsháh daráyand bahech wajh shamátat (3) rawá na dárad?

99 Q.—It frequently is on the truth-telling lips of the Prince that it befits a wise man never to rejoice at the misfortune of those of his class and rank who fall under the king's displeasure.

99 T.—Mújib i man'i ín amr i munkar án ast kih bahangám i wuqú' dar misl i ín balíyah shamátat i dígarán dar bárah,i o ba mauqi' khud nabáshad wa badín sabab mustbat dochandán nagardad.

99 A.—The reason why this bad act is forbidden is that when his time comes to fall into like misfortune, the propriety of others exulting over him may not be apparent, and he thereby may escape the doubling of his sufferings.

مرفوع[۹۴] بچه دلیل بر سبیل تکرار میفرمایند که وفای ملوک به عهود خویشتن نتیجهٔ ظفر است بر دشمن.
توقیع[۹۴] چه غدر که ضدّ وفاست موجب عدم وثوق اولیای دولت به موالات پیشرو و
وجدّ و جهد اعادی در محاربه بسبب نومیدی از مصالحه دوچندان میگردد و یک تن
کوشنده باامیدواری بیشتر است از جمع کثیر ناسپاس باوجود یاس انتهی بنابرین مقدمات
وفای پادشاهان باعث تضاعف اعتماد دولتخواهان به ولا و وداد خواهد بود و علت
اطمینان قلوب همگنان به ثبات اساس مصالحه و معاهده و موجب قلت کوشش دشمنان
خواهد شد و این هر دو صورت بالضرورت غلبهٔ ظن بر روزی شدن فیروزی نتیجه بخشد.
مرفوع[۹۵] باعث تغیّر رای شهریار از خوشنودی و رضا بکراهت و بغضا درباره فلان عامل
چنانچه از مخایل کردار و گفتار ملک آشکار میگردد چیست.
توقیع[۹۵] آن بیکاره در هنگام تفویض اعمال همواره به تقدیم متعذرهای ناپسند اقدام مینماید.
مرفوع[۹۶] مکرر به زبان حقیقت بیان شهریار میرود که سزاوار دانا آنست که بر امثال
و اشباه خود چون بغضب پادشاه درآیند بهیچ وجه شماتت روا ندارد.
توقیع[۹۶] موجب منع این امر منکر آنست که بهنگام وقوع در مثل این بلیه شماتت
دیگران درباره او موقع خود نباشد و بدین سبب مصیبت دوچندان نگردد.

95 M.—Barkhe az ahl i basárat i náqid wa basírat i náfiz ikhtisás dádan i fulán ná-ázmúdah bátin rá bidún i imtiyáz i záhir bah taraqqiyi marátib i khawás i muqarraban i dargáh dúr az ráh mídánand wa halánkih dar zamán i mází bah 'ahd i Qubád az o khursandí wa rizámandí nah dáshtand balkih az emin wa hirásán búdand.

95 T.—In sitúdah sírat ázmúdah sarírat dar 'ahd i Qubád haqq i bandagiyi khudáwand i khud dar libás i ri'áyat i saláhi daulat wa pás i námús i mulk wa millat adá míkard wa bah izhár i dúriyi ma'nawí wa súrí az má bapidar i má taqarrub mijust wa az ín dast ázádah i mardí zálah darkhur i anwá' i istizhár wa i'tizád wa sazáwár i kamal i i'tibár wa i'timád báshad.

96 M.—Mihrak az bandagán i qadím-ul-khidmat bah za'm i khud istífá i hamagí haqq i khidmat i derínah na kardah báwujúd i ánkih shahariyár dar adá i huqúq i khidmát i khadamah bar 'ámmah i mulúk khássah ábá i 'uzzám taqdím dádah.

96 T.—Chún Mahrik biná i i'timád bar 'imád i khidmát i sábiq nihádah bá wujúd i taqsír i khidmat dar zamán i láhiq haqq i bandagiyi nákardah níz az má mekhwáhad har á inah bará i tanbíhi o wa sá ir i muqassirán marsúm i orá bah dígar parastárán kih dar hech hál já i khudrá dar parastárí khálí namíguzárand námzad farmúdem.

95 Q.—Some of those whose bodily and mental vision are clear, disapprove of the honour shown to such and such a one (whose hidden merits are quite untried and who has no apparent claim to distinction), by his being raised above the rank of the chief courtiers, whereas, in the time of your father king Qabád you were not satisfied and pleased with him but, on the contrary, felt both suspicion and fear of him?

95 A.—That excellent man of approved loyalty in the time of king Qabád was won't to discharge the duties of his service to his Lord under the garb of care for the weal of the state and anxiety for the honour of the country and the faith, and by showing his separateness from me, both in mind and body, he sought to knit all the closer the bonds of union with my father, and this sort of independent and courageous man deserves all sort of help and protection and is worthy of full confidence and trust.

96 Q.—Mahrak, one of your old servants, considers that he has not received the full reward of his past services, although my Lord is far before all kings, especially his own august ancestors, in rewarding the services of his servants?

96 A.—Since Mahrak, laying the foundation of his claim on the eminence of his former service, despite his shortcomings in the present time, further claims from me the reward of services not rendered, as a warning to him and to all such offenders, we assign his emoluments to other servants who never leave their post.

مرفوع[۹۵] برقی از اہلِ بصارتِ نافذ و بصیرتِ نافذ اختصاص دادنِ فلان نا آزمودہ باطن را بدون امتیازِ ظاہر بہ ترقی مراتبِ خواصِ مقربانِ درگاہ دور از راہ میداند و حال آنکہ در زمانِ ماضی بہ عہدِ قبا از وخورسندی و رضامندی نداشتند بلکہ نا ایمن و ہراسان بودند۔

توقیع[۹۵] این ستودہ سیرت آزمودہ سریرت در عہدِ قبا حقِ بندگی خداوندِ خود در لباسِ رعایتِ صلاحِ دولت و پاسِ ناموسِ ملک و ملت ادا میکرد و بہ اظہارِ دوری معنوی و صوری از ما بپدر با اقرب بحجت و از ین دست آزادہ مرد سزاوہ در خور انواع استظہار و اعتضاد و سزاوارِ کمالِ اعتبار و اعتماد باشد۔

مرفوع[۹۶] مہرک از بندگانِ قدیم الخدمت بہ زعمِ خود استیفای حقِ خدمتِ دیرینہ نکردہ با وجود آنکہ شہریار در ادای حقوقِ خدماتِ خدمت بر عامۂ ملوک خاصۃ آبا و عظام تقدیم دادہ۔

توقیع[۹۶] چون مہرک بنای اعتماد بر عمادِ خدماتِ سابق نہادہ با وجودِ تقصیرِ خدمت در زمانِ لاحق حقِ بندگی ناکردہ نیز از ما میخواہد ہر آینہ برای تنبیہِ او و سایر مقصران مرسوم او را بہ دیگر پرستاران کہ در ہیچ حالی جای خود را در پرستاری خالی نمیگذارند نامزد فرمودیم۔

92 M.—Hamagí ahl i shahar wa diyár musámahat i shaharyár rá darbárah,i gurohi Mahbúd (1) kih bah dushmaniyi dín wa daulat mansúb and wa bah zillat wa nakbat i 'álam i bálá mankúb nápasandídah mípindárand wa darkhwáhi qat'i mawád i imdád bal ilhimás i tard wa i'bád i eshán rá az bilád i Irán shabar mídarand?

92 Q.—All the people of the city and provinces disapprove of the lenity of your Majesty in the matter of the sect of Mahbud who are marked by hatred of religion and of the state and are reprobated and accursed by God, and they pray that their means of support may be cut off and hope that they may be expelled and banished from all the cities of Irán.

92 T.—In tá,ifah dergáh ast kih dar ín dargáh dar 'ahdah,i ta'ahhud wa biná i tafaqqud i daulat i khusrawán búdah dar zill i himáyat wa ri,'áyat i má níz ásúdah and wa hamáná mustah inán i amsál i ín ára i qabíh kih dar haqíqat qabíh áráyand az án ghá-fil and kih ín gúnah saláh mahz i fasád i mulk wa 'ain i 'aib wa shain i mulúk ast.

92 A.—For a long time past the members of that sect have remained in this kingdom in the place of promise and in the house of the kindness of former kings, and it has also enjoyed peace under the shadow of my protection and favor, and assuredly those who approve evil opinions of this sort (who in reality are men of evil opinions) forget altogether that this kind of counsel is the very ruin of the state and the special vice and disgrace of kings.

93 M.—Fulán sipahsálár az sulúk i sháhráhi itá'at i shaharyár bah inhiráf i 'isyán wai'tisáf i tughyán má,il shudah?

93 Q.—A certain General leaving the high road of loyalty has turned to crime and deviated into rebellion?

93 T. Hamáná az an shaqáwat nasíb (1) kih nisábi naqz i itá,'atash bah kamál rasídah mawád i sa'ádat i ásmáni bah inqitá' paiwastah.

93 A.—Certainly that ill-fated one, the measure of whose disobedience has reached its full, has now cut himself off from eternal happiness.

94 M.—Shugún-gírán hangám i bázgasht bar khail i ázád i sipahbud kih sarkhail i bandagán i níko-'aqídat ast gúzashtah, tughyán i maddah,i 'isyán i ziyádah bado mansúb dárand.

94 Q.—Some augurs who in travelling passed by the forces of General Azád who is the very flower of the loyal servants of your Majesty, accuse him of extreme crime (*viz*, rebellion)?

94 T.—Agar asare az sih,hat i ín khabar báshad hará,inah sipahbud ba shámat i khásiyat i níyat i bad ham bar dast i yake az zabardastán i khweshtan bah saif i maslúl i bagh,iyi khud maqtúl khwáhad shud.

94 A.—If there is any trace of truth in this report, certainly the General by reason of the essentially disastrous quality of his wicked design will himself also one day be slain by the hands of one of his ruffians with the unsheathed sword of revolt.

مرفوع [925] همگی اهل شهر و دیار مساحت شهریار را در بارهٔ گروهی بود که به دشمنی دین و دولت منسوب اند و بذلت و نکبت عالم بالا منکوب ناپسندیده می پندارند و درخواه قطع مواد امداد بل التماس طرد و ابعاد ایشان را از بلاد ایران شهر مبدارند۔

توقیع [926] این طائفه دیرگاه است که درین درگاه در عهدهٔ تعهد و بنا بر تقدم دولت خسروان بوده در ظل حمایت و رعایت ما نیز آسوده اند و همانا مستحسنان امثال این آرای قبیح که در حقیقت قبیح آرایند ازان غافل اند که اینگونه صلاح محض فساد ملک و عین عیب و شین ملوک است۔

مرفوع [927] فلان سپهسالار از سلوک شاهراه اطاعت شهریار به انحراف عصیان و اعتساف طغیان مائل شده۔

توقیع [928] همانا ازان شقاوت نصیب که نصاب نقض اطاعتش به کمال رسیده مواد سعادت آسمانی به انقطاع پیوسته۔

مرفوع [929] شگون گیران هنگام بازگشت برخیل آزاد سپهبد که سرخیل بندگان نیکوعقیدت است گذشته طغیان مادهٔ عصیان زیاده بد و منسوب دارند۔

توقیع [930] اگر اثری از صحت این خبر باشد هرآینه سپهبد بنا بر خاصیت نیت بد بهم بر دست یکی از زیردستان خویشتن به سیف مسلول بغی خود مقتول خواهد شد۔

89 M.—Bah z'um i 'ámmah,i auliyá i daulat az 'itá i sad badrah,i naqd wa basht sad nafar az jins i saur wa baqar wa yázdah hazár rás gosfand ba sáhib i sarzamín i Mázin tá magar az bagh,i wa fasád basháhráhi itá'at wa inqiyád giráyad wa binábar ín sar riqbah,i khudsarí az ribqah,i (1) farmánbarí natábad wahn i 'azím wa z'af i qawí dar asás i námús i saltanat i 'uzmá ráh nayábad ?

89 Q.—According to the opinion of all the servants of the state, immense weakness and harm have accrued to the foundations of the dignity of your lofty empire, owing to the gift of a hundred bags of money and eight hundred head of oxen and sheep and eleven thousand head of goats which your Majesty made to the Lord of the country of Mázin so that, instead of rebellion and mischief, he should incline to the high road of submission and subservience and on this account should not turn away the neck of pride from the rope of obedience ?

89 T.—Har ánkih badín sarmáyah,i haqír taskhir i án marz i khatír wa bandagiyi sarkashán i án sarzamín i sipihr nishán wa ist,'ibád i mard i ázádah pesh nihád i irádah sázad hamáná tijáratash rábih áyad wa kaffah,i tarázúyash rájih numáyad.

89 A.—Whosoever for this trifling expenditure aims at acquiring that great country and the submission of the turbulent inhabitants of that heavenly land and the subduing of its free people, verily his bargain is profitable and his scale of the balance preponderates.

90 M.—Jumhúr i'awám 'umúm (2) i samáhat i kaf i jawád i malik rá kih khawás wa mazáyá,i án mustaufiyi (5) ráhat i sá,ir i ra'áyá wa baráyást mushrif bar awáil i darjah,i isráf mídánand ?

90 Q.—All classes of men regard the indiscriminate liberality of the beneficent hand of the monarch, the peculiarity and extravagance of which is to be responsible for the well-being of the whole of your subjects, as closely allied to the highest kind of wastefulness ?

90 T.—Hamáná m'alúm i ín masákín níst kih har ánkih mustahaq rá az khud mahrúm guzárad nah o málik i án mál ast wa nah án mál bará i o bahrah az sabát wa baqá dárad.

90 A.—Certainly those poor creatures do not know that whoever excludes from his bounty one who has a rightful claim thereto, can neither be said to be the Lord of that wealth nor has that wealth, as far as he is concerned, the least permanence or stability.

91 M.—Wáliyi wiláyat,i Irmaniyá (3) darkhwást,i mújib i kasrat i sitáish i malik darbárah,i mulúk i pástán wa bá'is i tarjíhi khusrawán i 'ahd i mází bar salátín i 'asr i báqí mínumáyad?

91 Q.—The ruler of the province of Irmaniyah enquires the cause of your constant praise of past kings and the reason of your preference of the princes of former ages over the rulers of to-day ?

91 T.—Wálí bidánad kih har ánkih babaqq i mází wafá nah namúdah dar buzurgdásht i taraf i buzargán i guzashtah firogzásht numáyad lámahálah dar nigahdásht i hurmat wa hifáz i báqí wa adá,i huqúq i ni'mat i eshán bar o wusúq namánad wa orá níz já i chashmdásht i (4) ri'áyat i jánib (6) az sá,ir i aqárib wa ajánib ba'd az khud nabáshad ?

91 A.—Let that ruler know that whoever does not pay the respect due to past ages and omits to show proper honour to the dead, verily confidence will not be placed in his care for the dignity and protection of the interests of men of the present time and in his securing their happiness, while he himself can have no hope of the kindly regard of friends and strangers in regard to himself after his death.

---

(1) Note the jingle in riqbah and ribqah. (2) Universality. (3) A city where a fire temple existed. If the word is Armaniyá, it denotes the territory of ancient Parthia, or nearly so. (4) Hope. (5) An accountant (or "fully taking.") (6) Janib etc.

مرقوع [۸۹] به زعم عامهٔ اولیای دولت از اعطای صد بدرهٔ نقد و هشتصد نفر از جنس ثور
و بقر و یازده هزار راس گوسفند به صاحب سرزمین مازن تا گرانبهی و فساد
به شاهراه اطاعت و انقیاد گراید و بنابرین سر رقبهٔ خودسری از ربقهٔ فرمانبری نتابد
وهن عظیم و ضعف قوی در اساس ناموس سلطنت عظمی راه می‌یابد۔

توقیع [۹۰] هر آنکه بدین سرمایهٔ حقیر تسخیر آن مرز خطیر و بندگی سرکشان آن سرزمین سهل نشان و
استعباد مرد آزاده به پشیزها و اراده سازد همانا تجارتش رائج آید و کفهٔ ترازویش راجح نیاید۔

مرقوع [۹۱] جمهور عوام عموم سماحت کف جواد یکلک را که خواص و مزایای آن مستوفی راحت سایر
رعایا و برایاست تشریف بر اوائل درجهٔ اسراف میدانند۔

توقیع [۹۲] همانا معلوم این مساکین نیست که هر آنکه مستحق را از خود محروم گذارد نه او مالک
آن مال است و نه آن مال برای او بهره‌ای از ثبات و بقا دارد۔

مرقوع [۹۳] والی ولایت اردبیل درخواست موجب کثرت تأسف ملک دربارهٔ ملوک پاستان
و باعث ترجیح خسروان عهد ماضی بر سلاطین عصر باقی می‌نماید۔

توقیع [۹۴] والی بداند که هر آنکه بحق ماضی وفا ننموده در بزرگداشت طرف بزرگان گذشته فروگذاشت
نماید لامحاله در نگاهداشت حرمت و حفاظ باقی و ادای حقوق نعمت ایشان بر وثوق نشاید
و او را نیز جای چشمداشت رعایت جانب از سایر اقارب و اجانب بعد از خود نباشد.

86 M.—Fulán qá,id az tughyán (1) i'máddah,i 'isyán i záid bah kashf i qiná'i tark i tá'at qaná'at namínumáyad balkih naghmah,i khárij áhang i irádah,i bagh,i wa khurúj az pardah berún mesaráyad.

86 T.—Farmán i náfiz bah infáz i ta,assur i án náfarmánbar kih sarchashmah,i tughyán i shor wa sharr ast isdár yáft tá bá'is i sarbaráhiyi sá,ir i beráhahrawán i wádiyi tabábí gardad.

87 M.—Chún fulán náib i Maházaryún kátib i díwán i sarkár bar sabíl i takrár az rú i talab ráhi bár dar dargáhi shabaryár yáftah az ín rú Maházaryún giriftah khátir wa parágandah darún mímánad.

87 T.—Hamáná Mahházaryún i dáná mídánad kih mardán bará i kárhá darkár and nah kárhá bará i mardán wa nizám i barkhe az mihám i huzúr mújib i wufúr khundan i ost nah amre dígar az umúr i díwán.

88 M.—Bahrám khweshávand i Khusro bah áhang i sair wa said (2) darín wilá az dargáhi wálá bah tawáf i atráf wa arjá (3) i dárulmulk az já i khud bar ámadah. Intahá ya'ní bah andáz i shikár andází wa bahánah,i tamáshá i mutafarraját mutluqal'inán shudah bahukm (4) i ihtimál i qurb i wuqú'i badandeshí (kih lázimah,i nazdíkiyi nisbat i khweshíst) ihmál wa imhál o az ráhi ri'áyat i hazm wa ihtiyát bagháyat í dúr ast wa 'adam i irkhá i 'inán i o basabab i ín ma'ní dar har do súrat zarúr?

88 T.—Chún khweshiyi má be sudúr i kotahandeshí mán'i tafarruj wa sair i eshán namisháyad mádám kih az Bahrám be andámí rú na numáyad orá az mújibát i masarrat wa iltizáz i khud báz na dárand.

(1) Overflowing rebellion. (2). Hunting. (3). Sides. (4). According to.

86 Q.—A certain General from his overwhelming vices is not content merely with unveiling the face of disobedience but is producing the discordant tones of defection and rebellion?

86 A.—Let my sure order issue to bind captive that disobedient one who is a head spring of overflowing agitation and mischief so that a finger post be shown to all the lawless ones who wander into the wilderness of ruin.

87 Q.—Since a certain one, the deputy of Maházaryun clerk of the Royal Court having been several times sent for by your Majesty has been admitted to the royal presence Maházaryun on this account has become cut to the heart and remains much distressed thereby?

87 A.—Surely a wise man like Maházaryun knows that men are required for the sake of business; not business for the sake of men and the settling of a few difficult points in my personal affairs has been the cause of his frequent coming and no other matter connected with the courts.

88 Q.—Bahrám my Lord's relation in these days alleging a desire to travel and hunt has left your Majesty's court and gone wandering to the extreme limits of the kingdom. End. That is, on the ground of wanting to hunt and on the pretence of wanting to see delightful things he has become unbridled and on account of the probability that he is very near becoming evil disposed, (for disloyalty is the necessary complement of closeness of relationship), to let him loose and to give him time is very far from the path of common sense and prudence, and on this ground to keep tight hold on him, (lit. not to loosen the bridle on him) is in both cases (1) necessary?

88 A.—Since to have relationship to me, without any sign of disloyalty appearing, ought not to be a ground for depriving him of his pleasures and travel, so long as Bahram shows no fault let none restrain him from the means of pleasure and from amusing himself.

(1). *i.e.* whether his love of travel be real or pretended.

۸۶

مرفوع فلان قائد از طغیان مادهٔ عصیان زائد به کشفِ قناعِ ترکِ طاعت قناعت نمی نماید بلکه نغمهٔ خارج آهنگِ ارادهٔ بغی و خروج از پرده بیرون می سراید۔

توقیع فرمان نافذ به انفاذِ تا سرِ آن نافرمان بر که سرچشمهٔ طغیان شور و شر است اصدار یافته تا باعثِ سر براهی سائرِ بیراهه روانِ وادی تباهی گردد۔

مرفوع چون فلان نایب مهاذریون کاتبِ دیوانِ سرکار به سبیلِ تکرار از روی طلبِ راهِ بار در درگاهِ شهریار یافته ازین رو مهاذریون گرفته خاطر و پراگنده درون می ماند۔

توقیع همانا مهاذریونِ دانا میداند که مردان برای کارها در کاراند نه کارها برای مردان و نظامِ بعضی از مهامِ حضور موجبِ فور خواندنِ اوست نه امری دیگر از امورِ دیوان

مرفوع بهرام خویشاوندِ خسرو به آهنگِ سیر و صید در نیولا از درگاهِ والا به طرفِ اطراف و ارجاءِ دار الملک از جای خود بر آمده انتهی یعنی به اندازِ شکار راهی و بهانهٔ تماشای متفرجات مطلق العنان شده بحکمِ احتمالِ قربِ وقوعِ بداندیشی که لازمهٔ نزدیکی نسبتِ خویشی ست اهمال و اهمالِ او از راهِ رعایتِ حزم و احتیاط بغایت دور است و ارخاء عنان او بسبب این معنی در هر دو صورت ضرر۔

توقیع چون خویشی بابی صدور کوته اندیشی مانعِ تفرّج و سیرِ ایشان نمی شاید بادام که از بهرام بی اندازه روی نماید او را از موجباتِ حسرت و التذاذ خود باز نه دارند۔

"Nahnuzzamánu" man rafa'náhu irtafa'a wa man waza'náhu ittaza'a ya'ní má zamánem (murád az án kih mígoyand zamán chunín yá chunán) kard har kirá má baland martabah gardánem rafí'ul qadr gardad wa án rá kih má firoguzárem wazí'ushshán wa past páyah shawad.

84 M.—Fulán bázargán-peshah dar manzil i khwesh pairawiyi showah,i nakohídah,i ahl i lahw wa la'ib pesh giriftah chandán kih ín umúr i nápasandídah rá dánistah wa dídah az hamsáyagán nihán na mídárad.

84 T.—Agar ín a'mál rá dar jawár bah ín tariq bajá nayárad já i án dárad kih hamagí mardum barín sabíl báshand. Intahá ya'ní agar har nábakáro az jumlah,i jahalah wa zumrah,i fajarah dar 'adamizhár wa ijhár i fisq wa fujúr báwujúd i ín martabah,i nifáq wa sauq i fusúq bar watírah,i án tírah aiyám sulúk namóde har,á,inah ráhi mu'áqabat i mulúk wa abwáb i muákhazát i arbáb i ihtisáb dar hamah báb masdúd búde.

85 M.—Fulán 'ámil báwujúd i 'adam i ibtilá,i áfat i karí khud rá hamáná az rú,i hílah-garí banáshanawái ishtihár dádah ?

85 T.—An miskín rá dar ín máddah shaqáwat i ziyádah a'ní sabukiyi siql i sámi'ah bar khweshtan pasandídan basand ast wa tádíb wa tanbíhi o (báwujúd i kamál nabáhat dar baliyah,i izhár i baláhat) bah tajwíz i safáhat nápasand ast.

"I am the time" (just as they say "time brings forth such and such), "whomsoever I rank of lofty degree he becomes exalted in dignity and he whom I pass by becomes ignoble and low."

84 Q.—A certain merchant in his own house affects the unworthy practices of dissolute idlers and men of pleasure to such an extent that he knowingly and voluntarily omits to conceal these unbecoming deeds from his neighbours ?

84 A.—If he had not done these things before his neighbourhood in this way, probably every one might follow the same road. End. That is, if every good-for-nothing fellow of the tribe of fools and of the band of debauchees, in privacy and concealing their iniquity and debauchery, should walk in the way of that wretched one, despite our utmost hatred of the practice of profligacy yet certainly the road of punishment by kings and the gates of retribution at the hands of the Police would on every ground be closed.

85 Q.—A certain Governor although he is not afflicted with the calamity of deafness, by way of imposture has actually given himself out as deaf ?

85 A.—This great misery *viz.*, the acceptance of the disgrace and defect of being accounted a deaf man is sufficient punishment for that poor wretch and to admonish and reprove him (in the face of the complete notoriety as to this misfortune *viz.*, that he has proclaimed his own folly) by passing a formal condemnation upon his idiocy is surely unnecessary.

نَحْنُ الزَّمَانُ مَنْ رَفَعْنَاهُ ارْتَفَعَ وَمَنْ وَضَعْنَاهُ اتَّضَعَ یعنی ما زمانیم مراد از آنکه میگویند زمان چنین یا چنان کرد هر کرا ما بلند مرتبه گردانیم رفیع القدر گردد و آنرا که ما فرو گذاریم وضیع الشان و پست پایه شود۔

مرفوع فلان بازرگان پیشه در منزلِ خویش پیروی شیوهٔ نکوهیدهٔ اهلِ لهو و لعب پیش گرفته چه آنکه این امور ناپسندیده را دانسته و دیده از همسایگان نهان نمیدارد۔

توقیع اگر این اعمال را در جوار بهٔ این طریق بجا نیارد بجای آن وارد که همگی مردم برین سبیل باشند لیکن یعنی اگر هر نابکاری از جملهٔ جهله و زمرهٔ فجره در عدم اظهار و اجهار فسق و فجور با وجود این مرتبهٔ نفاق سوقِ فسوق بر وتیرهٔ آن تیره ایام سلوک نمودی هر آئینه راهِ معاقبتِ ملوک و ابواب مواخذات ارباب احتساب در همه باب مسدود بودی۔

مرفوع فلان عامل با وجودِ عدم ابتلای آفت کری خود را بهانا از روی حیله گری نا شنوائی اشتها داده۔

توقیع آن مسکین را درین مادّه شقاوت زیاده است که نقلِ سامعه بر خویشتن پسندیدن پسنداست و تادیب و تنبیهِ او با وجودِ کمالِ نباهت در بابهٔ اظهارِ بلاهت به تجویزِ سفاهت ناپسنداست۔

83 M.—'Ammah dar báb i ta'zím wa taqdím i fulán bá wujúd i 'adam i bá'is i tarjíh wa tamíz az qidam i nasab wa karam i gauhar tawaqquf dárand.

83 Q.—All the courtiers pause (for information) as to the reason of your Majesty's honouring and elevating a certain one in spite of the absence of any cause for preferring him and conferring distinction upon him as being a person of ancient lineage and lofty race?

83 T.—Chún tashríf wa tamjíd i jadíd i sultání názil manzilah,i nasab i qadím i insánist har,á,inah fulán wa ashbahi o bah imtiyáz bah sharaf i derínah be-niyáz and. Intahá wa tatmím i ín maqsad án ast kih murád az afrád i ín nau'i 'álí khawás wa mazáyá i nafsáníst kih dar haqíqat bah masabah,i fasl i nau'i insáníst chih latáfat i ast wa sharáfat i nasab filhaqíqat gauhar i murattib ast nah jauhar i mumaiyiz wa girámí dáshtan i mulúk i khiradwar khiradmandán parwar shá́istagán i páyah,i sarfarází rá bah muqtazá,i fazá,il i naf-ání wa khasá,il i malakí wa insaníst na búdan i fulán bin i fulán wa bar markaz i ín muhít dá,ir ast masal i sá,ir i

83 A.—Since exaltation and new distinction conferred by the Prince is in the place of ancient lineage, of a surety such a one, (and his like) do not require distinction from old nobility of race. End. And the supplement of this saying is this, that when we speak of the individuals of this noble species (the human race) we mean beings possessed of qualities *special to them* or possessed in unusually large degree by them, which qualities in truth differentiate individuals from individuals just as the whole human race is distinguished by the characteristic of its genus (from other animals); for purity of origin and high birth are indeed the pearl of rank, but not the differentiating quality and wise kings, patrons of the wise, do honor to those who deserve it according to their individual merits and human attributes and celestial graces, and not because so and so is the son of so and so, and the following comprehensive proverb is traced out from the centre of the same circle.

Kun'i sámíyan wa lá takun 'izámiyan, ya'ní khweshtan rá ba nafs i 'isámiyi khud kih 'ibárat ast az nafs i muttasif ba kamálát i malaki wa insání 'azíz wa girámí sáz wa ba mushto túdah;i ustukhwánhá,i farsúdah ya'ní ábá i guzashtah manáz wa ín 'isám nám i hájib i Nu'mán malik i 'Arab ast kih fínafsihí kamál i sharáfat i zátí wa karámat i khilqí dáshtah wa guftár i ost. Nafsu 'isámin sauwadat 'Isámá wa 'allamathulkibara waliqdámá wa ham íná ishárat badín ma'niyi haqíqí namúdah Hazrat i Imám i barhaq wa amír i mutlaq 'Alí Ibn i Abí Tálib 'alaihissalám ánjá kih farmúdah Ashsharífu man sharrafahussultánu ya'ní sharíf án ast kih sultán orá basabab i sharafat i nafsániyi o musharraf gardánad wa az ín 'álam ast guftár i Mámún i 'Abbási wa ba qaulo 'Abd-ul malik i Amwí.

"Be like Isám, be not proud of izám (dead bones) that is to say, make thyself beloved and honoured, by schooling thy soul to the likeness of Isám whose name is a synonym for a spirit endowed with all perfections celestial and human, and be not proud over a little handful of decayed bones, that is, of the bones of thy dead ancestors; and that Isám was the name of a doorkeeper of Nomán king of Arabia and of a truth he possessed the highest personal excellence and natural greatness. The following is his own saying:

"Isám's ownself elevated Isám.

And taught him greatness and precedence.

And truly His Holiness that rightful Imám that Prince of all, 'Alí, the son of Abí Tálib, the Peace of God be on him! has uttered words of similar import to that veracious saying where he said, "He is noble whom the king ennobles," *viz.*, he is noble whom the king counts noble by reason of his inborn nobility and like this is the saying of Mamun-i-Abbásí or (as some say) Abdul Malik i Amwí.

مرقع عامه درباب تعظیم و تقدیم فلان با وجودِ عدم باعثِ ترجیح و تمیز از قدمِ نسب و کرم
گوهر توقف دارند

توقیع چون تشریف و تمجید جدید سلطانی نازل منزلهٔ نسبِ قدیم انسانیت بهرآینه فلان
واشباه او به امتیاز به شرفِ دیرینه بی نیاز اند. انتهی. و تتمیم این مقصد آنست که مراد از افراد
این نوعِ عالی خواص و مزایای نفسانیست که در حقیقت به مثابهٔ فصل نوع انسانیت چه
اصالتِ اصل و شرافت نسب فی الحقیقت گوهر مرتّب است نه جوهر ممیز و گرامی داشتن
ملوکِ خرد و خردمندان پرورشایستگان پایهٔ سرفرازی را به مقتضای فضائل نفسانی
و خصائل ملکی و انسانیست نه بودنِ فلان بن فلان و بر مرکزِ این محیط دائر است مثلِ سائرِ
کُنْ عِصَامِيًّا وَلَا تَكُنْ عِظَامِيًّا یعنی خویشتن را به نفسِ عصامی خود که عبارتست از نفسِ متصف به کمالاتِ
ملکی و انسانی عزیز و گرامی ساز و به مشتی توده استخوانهای فرسوده یعنی آبای گذشته
منازو این عصام نام حاجب نعمان ملکِ عرب است که فی الحقیقت کمالِ شرف ذاتی و
کرامتِ خلقی داشته و گفتار اوست. نَفْسُ عِصَامٍ سَوَّدَتْ عِصَامًا وَعَلَّمَتْهُ الْكَرَّ وَالْإِقْدَامَا و همانا
اشارت بدین معنی حقیقی نموده حضرت امام برحق و امیر مطلق علی ابن ابی طالب علیه السلام
آنجا که فرمود اَلشَّرِيْفُ مَنْ شَرَّفَهُ السُّلْطَانُ یعنی شریف آنست که سلطان او را
بسبب شرافت نفسانی او مشرف گرداند و آیین عالم است گفتار مامونِ عباسی و بقولی عبدالملک

81 M.—Bachih mújib farmúdah and kih lawázim i shukr guzárí wa sipásdáriyi mulúk, basabab i daf'i anwá'i áfat wa raf'i aqsám i makrúh az mújibát i makháfat az eshán (1) bar zimmat i hamagí ra,'áyá wa baráyá ba wujúb ansab wa aqrab ast az ísál i matlúb wa 'itá,i marghúb badeshán ? (2)

81 Q.—Why has the Prince said that the duties of gratitude and thankfulness to kings are more incumbent and pressing on their subjects because kings remove from them numerous calamities and various terrifying evils rather than because they bestow a coveted object upon them and effect their desires ?

81 T.—Matmah i nazar i haqíqat nigar dar in qazíyah án ast kih az natá,ij i 'atá wa júd i samarát i wujúd i mulúk anchih dar záhir wa bátin ba 'álamiyán mírasad ba i'tibár i qadr wa miqdár mutanáhí wa mahdúd ast wa anchih az ásár i ifzál wa ihsán i áshkár wa nihán i bádsháhán dar zimn i bázdásht i makárih wa masá,ib wa nigáhdásht i áseb i hawádis wa nawá,ib az eshán ba ánán wusúl míyábad dar husn i zátí wa niko,iyi wáqa'í haddo wa nihâyato dar nafsul amr na dárad.

81 A.—The object regarded by my clear vision in this proposition is this viz., that of the consequences of the generosity and beneficence resulting from the existence of princes, those which openly or secretly reach men, are limited and bounded by amount and quantity, while those benefits which result to their subjects from the effect of kings' direct or indirect goodness and grace in the matter of preventing bitter misfortune and in watching and obviating the trouble resulting from accident or sudden calamity, in their proper beauty and essential excellence, have in reality no limit and no end.

82 M.—Bamújib i sudúr i kudám in khiyánat partaw i nazar i 'ináyat az fulán wazír báz giriftah, sazáwár i isqát az páyah,i wálá i wizárat wa bálá-tar azánash dánistah and ?

82 Q.—On account of what dishonesty has the light of your favourable regard been withdrawn from a certain Vazir so that you have deemed him worthy to be cast down from the lofty rank of a Vazir and lower still ?

82 T.—An sust rá,i pastrawíyat basabab i taqwiyat i ziyádah dar máddah,i sú i tadbír kamál i za'f wa wahn dar biná i peshraft i kárhá i sarkár ráh dádah chandán kih az sulúk i náhanjár i o mawád i taufír wa táksír i irtifá'át i 'aqár wa ziyá' wa mahsúlát i án bilád wa biqá' inqita' pazíruftah.

82 A.—That weak-minded, low-souled fellow, by reason of his proficiency in evil counsel, has allowed utter weakness and apathy to enter into the foundation of progress in the affairs of the state, and this to such a degree that owing to his untoward procedure the roots of prosperity and increase in the income of lands and of the revenue from those cities and districts have been cut through.

مرقوع بچه موجب فرموده اندکه لوازم شکرگزاری وسپاسداری ملوک بسبب دفعِ انواعِ آفت ورفع اقسامِ مکروه ازموجباتِ مخافت ازیشان بر ذمّتِ همگی رعایا وبرایا بوجوب انسب واقربست از ایصالِ مطلوب واعطاء مرغوب بدیشان۔

توقیع مطمح نظرِ حقیقت نگر درین قضیه آنست که ازنتائج عطاء جود وثمراتِ وجودِ ملوک آنچه درظاهر وباطن بعالیان میرسد باعتبارِ قدر ومقدار متناهی ومحدوداست وآنچه ازآثارِ افضال و احسانِ آشکار ونهانِ پادشاهان درضمنِ بازداشتِ مکاره ومصائب ونگاهداشتِ آسیبِ حوادث ونوائب ازیشان بآنان وصول مییابد درحسنِ ذاتی ونکوئی واقعی حدّی ونهایتی درنفس الامر ندارد۔

مرقوع بموجبِ صدورِ کذا این خیانت پرتونظرِ عنایت ازفلان وزیر بازگرفته سزاوارِ اسقاط ازپایهٔ والای وزارت وبالاترازآنش دانسته اند۔

توقیع آن سست رای پست رؤیت بسببِ تقویتِ زیاده درمادهٔ سوءِ تدبیر کمالِ ضعف ووهن دربنای پیشرفت کارهای سرکار راه داده چندانکه ازسلوکِ ناهنجارِ او موادِ توفیر وتکثیر ارتفاعاتِ عقار وضیاع ومحصولاتِ آن بلاد وبقاع انقطاع پذیرفته۔

80 M.—Binabar i muqazá i itá'at i amr i mutá'i shaharyár dar báb i isdár i farmán i mutazammin i tanbih wa tazkir i Mihbúd wazír kih abwáb i sú i adáb ba hasb i záhir maftúh dárad su,ál mírawad kih farmán i 'álíshán bah chih mazmún sudúr yábad.

80 Q.—On account of their desire to obey the venerated orders of the Prince regarding the issue of an order rousing and admonishing Mihbud Vazir who has in an open manner thrown wide the gates of insolence, your servants enquire as to what is to be the purport of your high mandate?

80 T.—Farmán i náfiz badín mazmún infáz yábad kih Mihbúd wazír rá bahar wajh súd i hál wa bihbúd i 'ahd i istiqbál dar dánistan wa kárbastan i ín m'anist kih wuzará bah manzilah,i libás,há i mulúk and kih az khusúsiyát i ánhá (*i. e.*, of the Wazírs) bah nek wa bad khasá,is i eshán (*i.e.*, of the kings) qiyás mítawán namúd. Intahá wa tah,ín ín ibhám án ast kih perástagiyi záhir i wazír namúd i árástagiyi bátin i bádsháh ast bazewar i ádáb i maliki wa khasá,il i malakí kih az dalá,il i sa'ádát i falakí ast chunánchih husn wa qubh,i kirdár wa guftár i dastúr wa istiqámat wa 'itisáf i [1] shukoh i rawish i o bá nazdík wa dúr burhán i husn i sulúk wa sú i [2] siyásat i mulúk ast wa bar mújib i ín qazíyah,i marzíyah khiradmandán guftah and kih bar wazír i dáná wájib ast kih chandán kih tawáná báshad bará i pás i námús i dín wa daulat wa hifz i súrat wa ni'mat i mulk wa millat hirásat i záhir wa bátin i khweshtan numáyad tá badín sabab dar dunyá wa 'uqbá mu'áqab wa mu'á-b [3] nabáshad.

80 A.—Let the order issue to this effect that the present profit and future welfare of Mihbud Vazir assuredly depend on his comprehending and giving effect to this truth viz., that king's ministers are as it were their vestures, so that from the characteristics of those ministers, the proclivities of their sovereigns towards good or evil can be estimated. **End.** And the explanation of this obscure reply is this, that the visible adornment of the minister is the sign of the inner adornment of his prince with the jewels of kingly manners and angelic grace, which are the very proofs of heavenly felicity, and so likewise, the beauty or deformity of the sayings and doings of the minister, and the rectitude of his course or the perversity of his manner of action with all far and near are a proof of the excellence of kings' proceedings or contrariwise of the disorder of their administration, and in conformity with this accepted principle the wise have said that, as far as he is able, a prudent minister ought [in order to safeguard the dignity of church and state and preserve the welfare and benefit of the country and of the faith] so to guard himself within and without that he may thereby avoid blame in this world and punishment in the next.

(1) Deviation. (2) Badness. (3) Blamed.

مرقوم بنابر مقتضای اطاعت امر مطاع شهریار در باب اصدار فرمان متضمن تنبیه و تذکیر بهبود وزیر
که ابواب سود و آداب کسب ظاهر مفتوح دارد سؤال میسرود که فرمان عالیشان بچه مضمون
عز صدور یابد —

جواب فرمان نافذ بدین مضمون انفاذ یابد که بهبود وزیر را بهر وجه سود حال و بهبود عهد استقبال در
دانستن و کار بستن این معنیست که وزرا بمنزله لباسهای ملوک اند که از خصوصیات آنها به نیک
و بد خصائص ایشان قیاس میتوان نمود استنتاج و تبیین این ابهام آنست که پیراستگی ظاهر وزیر
نمودار آراستگی باطن پادشاهست بزیور آداب ملکی و خصائل ملکی که از دلائل سعادات فلکی است
چنانچه حسن نتیجه کردار و گفتار دستور و استقامت و اعتدال شکوه روش او بازوی ملک و
دور برهان حسن سلوک و سود سیاست ملوک است و بر موجب این قضیه مرضیه خردمندان
گفته اند که بر وزیر دانا واجبست که چندانکه تواند باشد برای پاس ناموس دین و دولت و حفظ صورت
و نعمت ملک و ملت حراست ظاهر و باطن خویشتن نماید تا بدین سبب در دنیا و عقبی معاقب
و معاتب نباشد —

79 M.—Ghaur-rasán i haqáiq i asrár az rú i istibsár istifsár i dalíl i ín m'aní minumáyand kih khusro farmúdah kih qiwám i mulk wa daulat bah mahz i wufúr i amwál wa kasrat i junúd nest.

79 Q.—Those who reflect on the real meaning o. hidden things pray to be informed what is the reason of this thing viz., that the prince has said tha the foundation of the state does not rest solely on the abundance of its wealth and the number of its armies?

79 T.—Badín dalíl kih báwujúd i amwál wa junúd bah dín wa dánish muhtaj and chih ín har do mushaddid wa mú,aiyyid i mulk and. Intahá wa taqrír i ín tauq'i ánast kih bádsháh bá wujúd i husúl i a'dád wa amwál bah heech wajh az istihsal i dín wa dánish bar wajh i kamál mustaghaní nest chih ín do amr i jalíl-ul-qadr mú,assis wa mumahhid i asás mulk wa háfiz wa muslih mizáj i daulat and az 'urúz i mafásid wa mújib i i'ádah,i án az bunyád i tazalzul wa i'wijáj basaláhi sabát wa istiqámat.

79 A.—For this cause viz., that besides wealth and armies kings must have religion and wisdom. since these two things support and strengthen the state. End. And the explanation of this reply is this, that the Prince notwithstanding that he has gotten armies and resources is in no wise exempt from the necessity of acquiring religion and wisdom in the most perfect way, since these two noble things form the basis and foundation of the commonwealth and are the protectors and purifiers of the constitution of the state, from the onslaught of evils and are the means of turning it from devious quicksands into the thorough stability of the right road.

77 M.—Dar ma'riz i bayán i haqá,iq bunyán farmúdah and kih du'á dar haqq i mulúk i 'ádil agarchih bazáhir khás i eshán báshad dar haqíqat shámil i 'umúm ra'áyá wa baráyá níz hast.

77 Q.—In the place of true sayings your Majesty declared that blessings invoked on behalf of just princes, though apparently specially for them, are in reality also on behalf of all their people and subjects?

77 T.—Az ín rú kih má mánand i arwáhem wa ra,íyat mánand i a'zá. Intahá wa tah,ín wa tatmím i ín tauqí'i mubham ín ast kih chún zumrah,i mulúk i dádgar dihish-gustar ajsád i 'álam rá bamanzilah,i arwáh and wa hamagí ra'áyá dar martabah,i ajzá wa a'zá i ín ajsad wa muqarrar ast kih qiyám i ajsád bah qiyám wa qiwám i arwáh manút ast bigaram du,'á i kul bi'ai,nah du'á i juzwa khwáhad búd.

77 A.—For this reason that *We* are like the souls (of the body corporate) and the people are its members. End. And the explanation and complement of this dark saying is this, that since just and bountiful kings are to the bodies of the world like souls, and all the subjects as it were members and limbs, of those bodies and it is certain that the permanence and safety of the bodies rest upon the permanence and safety of the souls, consequently invoking blessings on the whole is precisely invoking blessings upon the parts.

78 M.—Badastáwez i kudám rutbah,i ziyádah-sari amr i wálá dar bárah,i fulán az a'yán i daulat sudúr yáftah kih páyah,i qadr wa miqdár i o az anchih hast firotar árand wa dast i qudrat i orá hasb-ul-maqdúr kotáh dárand.

78 Q.—Owing to proof of what degree of folly and pride has your high order issued in respect of one of the chiefs of the state that his grade and dignities, whatever they be, must be greatly reduced, and the hand of his power shortened as much as possible?

78 T.—Az irádah,i 'urúj i ziyádah,i o bar madárij i 'alíyá wa wusúl i marátib i wálá kih husúl i ín wáyah,i balá-dast nah darkhwar i páyah,i past i ost wa az ín bálá tar án kih ín máyah,i taraqqí ba tawassul i izhár i tanazzul i darját i qadr wa miqdár i daulat wa iddi'á i taqallul i marátib i aqdár i auliyá i án dar nazar i peshpá nigar dárad.

78 A.—From his endeavour to rise to the highest ranks and to reach the loftiest preferment, while the acquisition of that lofty degree is unbefitting his mediocre capacity, and even worse than this is the fact that in his shortsightedness he aims at this lofty promotion by means of depreciation and sneers upon the grades of rank and dignities of the empire and by demands that the rank of other servants of the state be lowered.

مرقومہ در معرضِ بیانِ حقائق بنیان فرمودہ اند کہ دعا در حقِ ملوکِ عادل اگرچہ بظاہر
خاصِ ایشان باشد در حقیقت شاملِ عمومِ رعایا و برایا نیز ہست۔

توقیع ازین رو کہ ما مانندِ ارواحیم و رعیت مانندِ اعضا استہے و تبیین و تتمیمِ این توقیعِ مبہم آنست
کہ چون زمرۂ ملوکِ دادگر و ہمش گسترِ اجسادِ عالم را بمنزلۂ ارواح اند ہمگی رعایا در مرتبۂ
اجزا و اعضای آن اجساد و مقرر است کہ قیامِ اجساد بہ قیام و قوامِ ارواح منوط است
لاجرم دعای کل بعینہ دعای جزو خواہد بود۔

مرقومہ بدست آویزِ کدام رتبۂ زیادہ سرے امرِ والا دربارۂ فلان از اعیانِ دولت صدور
یافتہ کہ پایۂ قدر و مقدارِ او از آنچہ ہست فروتر آرند و دستِ قدرت او را حسب المقدور کوتاہ
دارند۔

توقیع از ارادۂ عروجِ زیادہ او بہ مدارجِ علیا و حصولِ مراتب والا کہ حصولِ آن در پایۂ
بالادست نہ در خورِ پایۂ پستِ اوست وازین بالاتر آنکہ این مایۂ ترقی بتوسلِ اظہارِ تنزلِ
درجاتِ قدر و مقدارِ دولت و ادّعای تقللِ مراتبِ اقدار اولیای آن در نظرِ پیش پانگر وارده

75 M.—Az kudámin harkat i n'shá,istah,i fulán sálár i khidmatgárán wa mu'tamadán i derínah istinbát i nádaulatkhwáhiyi shahryár wa khwáhish i rozgár i daulat i digare az auliyá,i 'ahdi daulat i khusrawi farmúdah and.

75 T.—Az in kih dar báb i in'iqád i amr i bai'at i walí'ahd i daulat wa istihkám i 'aqd i kamál i marátib isti'jál dásht. Intahá ya'ní án sust-'ahd az fart i *sakht rúi hamwárah dar bárah,i matánat i habl i paimán i walí 'ahd i daulat wa istihkám i 'aqd i 'uqdah,i bai'at i o sá'í wa dá'í búdah isti'mál i in rái ra dar nazar i 'áqibat-bin i ma bar sabíl i wujúb i isti'jal taz,in midád wa in ma'ni agarchih bahasb i súrat bar nekandeshiyi daulat i má wa khairkhwáhiyi in daulatkhánah pur dalalat dárad bayak wajh az badsigali khálí nest.

76 M.—Sabab i sudúr i in farmúdah chih buwad kih zuhúr i marátib i safá,i 'aqídat i auliyá,i daulat dar martabah,e báyad kih bah izhár i án niyázmand nagardad.

76 T.—Samrah,i in shajrah,i sábit-ul-asl nábit-ul-fara' an ast kih hargah dar maqám i isbát i án bar khiláf i 'ádat i m'ahúd az tab,in i baiyanah wa yamin ghani balkih az da'wí níz mustaghní báshand binábar in súrat bazarúrat dar hangám i akhz i 'atáyá az wasátat i ta'ríf i mu,'arrifán wa wasílah,i shafá'at i shafi-'án beniyáz khwáhand búd.

* Used idiomatically as an expression of contempt [Lit. "from "ferocity of visage."

75 Q.—From what improper action of a certain chief of the household and trusty old retainer has your Majesty inferred his disloyalty to you and his favouring the accession of some other Prince of the Royal family?

75 A.—Because he is ever hurrying on to do homage to the heir-apparent and to tighten the knot of his acquisition of the highest rank. End, viz that disloyal villain for ever striving for and desiring the strengthening of the rope of the promises of the heir-apparent and the firmer binding of the knot of devoted service to him, forces my farseeing mind to come to this conclusion [*i.e.* to his disloyalty] and the propriety of speedily so doing; and this thing, although it in appearance is a great proof of his loyalty to me and my house, looked at in another way is in reality malicious.

76 Q.—What is the reason of this saying that the purity of the affection of the well-wishers of my Lord ought to be so obvious that it were needless to declare it?

76 A.—The fruit of this tree strong-rooted, spreading-branched is this, that if when the time comes to prove their love, contrary to what usually occurs, they shall be indifferent to proof by witnesses and oaths, nay shall not even need to assert their affection, then verily at the time of receiving gifts they shall be exempt from the mediation of patrons and the recommendation of sponsors.

مرفوع از کدامین حرکتِ ناشایستهٔ فلان سالار خدمتگاران و معتمدانِ دیرینه استغنا دنا و تنخواهی
شهریار و خواهشِ روزگار دولتِ دیگرے از اولیای عهد دولتِ خسروی فرموده اند۔

توقیع از اینکه در بابِ انعقادِ امر بیعتِ ولیعهدِ دولت و استحکامِ عقد کمالِ مراتبِ استعجال
داشت انتهی یعنی آن سست عهد از فرطِ سخت روئی همواره در بارهٔ متانت حبلِ پیمانِ ولیعهدِ
دولت و استحکامِ عقدِ عقدهٔ بیعت او ساعی و داعی بوده استعمالِ این رای را در نظرِ عاقبت
بین ما بر سبیلِ وجوبِ استعجال تزیین بیداد و این معنی اگرچه بسبب صورت بر نیک اندیشی
دولتِ ما و خیرخواهیِ این دولتخانه پر دلالت دارد بیکوچه از بدسگالی خالی نیست۔

مرفوع سبب جهد در این فرموده چه بود که ظهور مراتب صفای عقیدت اولیای دولت در مرتبهٔ باید که
به اظهارِ آن نیازمند نگردد۔

توقیع ثمرهٔ این شجرهٔ ثابت الاصل نابت الفرع آنست که هرگاه در مقامِ اثباتِ آن برخلافِ
عادتِ معهود از تبیینِ بیّنه و یمین معنی بلکه از دعوی نیز مستغنی باشند بنابراین صورت بضرورت
در هنگامِ اخذِ عطایا از وساطتِ تعریفِ معرفان و وسیلهٔ شفاعتِ شفیعان بی نیاز خواهند بود۔

74 M.—Az mújib i ín amr su,ál mírawad kih farmúdah and kih az lawázim i hazm i malik án ast kih chún kárhá bashǻistagán i á'mál tafwíz farmáyand báyad tá dígare kih mustaujib wa mustáhil i án kárhá bashad dar khátir dáshtah báshand. Intahá ya'ní bachih wajh az rú i hazm farmúdah and kih bar salátín i dúrbín wájib i 'aqlist kih har gáh tauliyat i 'amaliyi mulke ya male bakárdáne tafwíz farmáyand bará i istizhár i peshraft i án kár dígare rá az ahl i kifáyat wa dirayat kih bah isábat wa asálat i rá i wa rawíyat ishtihár dáshtah báshad chunánchih az rú i istihqáq wa isti'dád mutakaffil i án shaghl tawánad shud peshtar dar nazar i púyah-nigar dashtah bashand.

74 Q.—The reason is asked of this precept of your Majesty viz., that it behoves a wise ruler when he has entrusted affairs to competent men of business to have in his eye another person deserving of and fit for the appointment. End. That is why have you, in your wisdom, declared that the prudence of far seeing princes requires that when the affairs of any state or of any exchequer are committed to any particular minister, the Prince should have in his discriminating mind (for the better securing of the continuity of the work)some other man of ability and intelligence well known for the excellence and solidity of his judgment and his high character who may be both deserving and capable of discharging the duties of the post?

74 T.—Chih agar hádisah rú,i numáyad wa kase nazír i o nabáshad lámuhálah kárfarmá dar án hálat muhtáj gardad bah raf'i wazí'e yá tashríf i khasíse wa dar án súrat badán mánad kih bah ikhtiyár 'uqábe az dast dihad wa az sar i iztirár zúbábe bajá i án bakaf árad. Intahá wa tafsíl i ín mujmal ánast kih bar taqdír bamuqtazá i badar i maqdúr wa qazá i mumzá orá amre náguzír rú numáyad wa nazír i o 'amaldáre káfí mutakaffil i án shaghl i khatír rá kih tákhír bar natábad nayábad náchár bajá i án kárguzár i shá,istah yak chand banápasande niyázmand gardad kih basabab i sulúk i náhanjár i o kih az naqz wa zalal khálí nabáshad anwá'i wahn wa khalal dar biná i 'amal ráh yábad.

74 A.—For this reason that if some unforeseen accident should occur and there should be none like that servant, assuredly the Prince in that case would be constrained to appoint some upstart or to elevate some low person, and in that case he would be like that one who of his own accord let loose his hawk and in his confusion caught a fly in his palm in its place. End. And the explanation of this dark saying is this, that if perchance, according to the decrees of destiny and the fulfilment of fate some inevitable accident should befall him and he should not be able to obtain an intelligent official like the former one to take charge of that important and pressingly urgent business, in his helplessness he would be glad to get even an unsatisfactory man for a time in place of that efficient official, the consequence of which would be that by the irregular proceedings of that person, which would be not free from defects and blunders, all kinds of harm, and loosening of the foundations of work would come to pass.

مرقوم از موجب این امر سوال سید و دکه فرموده اند که از لوازم حزم ملک آنست که چون
کارها بشایستگان اعمال تفویض فرمایند باید تا دیگری که مستوجب و مستاهل آن کارها باشد در خاطر
داشته باشند انتهی یعنی بچه وجه از روی حزم فرموده اند که بسلاطین دوربین از راه حزم و واجب
عقلی هست که هرگاه تولیت عملی ملکی یا مالی بکاردانی تفویض فرمایند برای استظهار پیش رفت آن کار
دیگری را از اهل کفایت و درایت که به اصابت و اصالت رای و رویت اشتهار داشته باشد چنانچه
از روی استحقاق و استعداد متکفل آن شغل تواند شد بیشتر در نظر پایه نگرداشته باشند
توضیح چه اگر حادثه روی نماید و کسی نظیر او نه باشد لامحاله کار فرما در آن حالت محتاج گردد
به رفع ضیقی یا تشریف نسبتی و در آن صورت بدان ماند که به اختیار عقابی از دست ده
د از سر اضطرار ذبابی بجای آن بکف آرد انتهی و تفصیل این مجمل آنست که بر تقدیر
بمقتضای قدر مقدور و قضای مبرم مضی او را امری ناگزیر رو نماید و نظیر او عملداری کافی متکفل آن
شغل خطیر را که تاخیر بر نتابد نیابد ناچار بجای آن کارگزار شایسته یکچند ناپسندی
بناز نشیند گردد که بسبب سلوک ناهنجار او که از نقص و زلل خالی نباشد انواع وهن و خلل در بنای
عمل راه یابد۔

72 M.—Az mújib i in farmúdah kih bar mulúk nigahdárí wa páshániyi asrár wa anfus i khud az ashháb i shirrah wa hirs wájib ast su,ál namúdah mishawad. Intahá wa taqrír i bayán i in ma'rúz badín wajh ast kih haqíqat-pazohán i dargáh darkhwáhi kashf i ghitá i khifá az sar i in farmúdah,i shahryár dárand kih bar 'úmumh,i mulúk khassah badsháhán i hazim lazim ast kih nuqúd i asrár i maknúnah,i khweshtan rá mánand i nufús i nafísah,i khud az khudawandan i taba,i khasísah ya'ní arbáb i hirs wa tama' wa ashháb i áz wa shirrah bah ihtiyát i tamám nigah dárand?

72 Q.—It is asked what is the ground of this saying of my Lord viz., that kings should carefully guard their secrets and their lives from avaricious and covetous men. End. And the explanation of this question is in this wise, viz., that some of the inquisitive among your Majesty's courtiers pray that the veil of concealment be withdrawn from the head of this saying of your Majesty, viz., that all princes and especially wise ones should guard with the greatest care the coins of their hidden secrets like their precious selves from persons of low natures, that is, from greedy and covetous men, and from the avaricious?

72 T.—Sirr i in ma'ní án ast kih jawáhir i asrár i azímah,i mulúk [kih satr i án bá'is i hifz i abdán wa nufús wa a'ráz wa námús i hamagí ahl i áfáq ast) az rázhá,i niháníyi sáir i ashháb i anfus i karímah bah ihfá wa isrár aulá wa ansab ast tá basabab i khasásat i taba,i án adání bah zakhárif i daníyah,i dunyá,i faní farokhtah nagardad.

72 A.—The hidden meaning of this saying is this that the jewels of the momentous secrets of kings (the concealment of which is a means of the preservation of the bodies and souls, and wealth and honor of all the inhabitants of the world) are far more worthy of preserving than the important secrets of all other great lords put together, so that they should not (owing to the evilness of those covetous natures) be sold in exchange for the worthless and specious things of this perishing world.

73 M.—Bachih dalíl farmúdah and kih wájib ast kih miyanah,i 'ájiz wa káfí dar martabah mújibát i tasáwi wa takáfú ba'aml nayarand. Intahá wa taqrír i in ijmál ánkih sabíl i wáliyán i wiláyát ánast kih bamuqtazá,i kárdání wa mu'ámalah fahmí 'amal namúdah nakhust bamarátib i har yak az kárkunán wa 'ámilán banazar i durust dar nigarand wa miyán i hamagí mutakaffilán i ashghál az káfí wa 'ájiz wa kár guzár wa bekár bamiqdár i tafáwut i aqdár tarjíh wa tafzíl nihádah qat,'an taswíyah bakár nabarand?

73 Q.—Why has my Lord said that it is proper not to treat the capable and incapable as ranking on the same level of dignity and social equality. End. And the explanation of this ambiguous question is this, that the Rulers of provinces should act with knowledge of affairs and appreciation of things and first of all should look most closely into the degree and quality of each of the servants and officers of the state and then discriminating between all the workers, the capable from the incapable, the useful from the useless should give to each preference and pre-eminence according to the difference of their merits and should on no account treat all alike?

73 T.—Az in ráh kih náqisán bah hukm i in taswiyah gumáni fazl bah khud burdah khwoshtan rá qadre wa miqdáre mínihand wa kámilán az ín rahgazar khuddárí kardah tan bah kárhá dar namídihand wa bazarúrat az in ma'ní dar har do súrat base khalal dar biná i peshraft i umúr uftádah ábrú i kárhá birezad wa raunaq az karkhánah,i rozgár bar khezad.

73 A.—For this reason viz., that on account of this equality incapable persons begin to think highly of themselves and affect a certain dignity and importance and efficient men for that reason restrain themselves and do not meddle with public affairs, and of a surety from this thing in both cases much harm happens to the foundation of the progress of business, and the dignity of public office falls to the ground and the splendour of the administration of the day departs.

مرفوع از موجبِ این فرموده که بر ملوک نگاهداری و پاسبانیِ اسرار و انفسِ خود از اصحابِ شَرَه و حرص واجب است سؤال نموده می شود انتهی و تقریرِ بیانِ این معروض بدین وجه است که حقیقت پژوهانِ درگاه درخواستِ کشفِ غطاءِ خفا از سرِ این فرموده شهریار دارند که بر عامهٔ ملوک خاصّه پادشاهانِ حازم لازم است که نقودِ اسرارِ مکنونهٔ خویشتن را مانندِ نفوسِ نفیسهٔ خود از خداوندانِ طبایعِ خسیسه یعنی اربابِ حرص و طمع و اربابِ آز و شَرَه به احتیاطِ تمام نگاه دارند۔

توقیع سرِ این معنی آنست که جواهرِ اسرارِ عظیمهٔ ملوک که نشرِ آن باعثِ حفظِ ابدان و نفوس و اعراض و ناموسِ همگی اهلِ آفاق است از رازهای نهانیِ سایرِ اصحابِ انفسِ کریمه به اخفا و استتار اولیٰ و انسب است تا بسببِ خساستِ طبایعِ آن ادانی به زخارفِ دنیّهٔ دنیای فانی فروخته نگردد۔

مرفوع بچه دلیل فرموده اند که واجب است میانهٔ عاجز و کافی در مرتبهٔ موجبات تساوی و تکافو بعمل نیارند انتهی و تقریرِ این اجمال آنکه سبیلِ والیانِ ولایات آنست که بمقتضای کاردانی و معامله فهمی عمل نموده نخست بمراتبِ هر یک از کارکنان و عاملان بنظرِ درست درنگرند و میانِ همگی متکفلانِ اشتغال از کافی و عاجز و کارگزار و بیکار بمقدارِ تفاوتِ اقدار ترجیح و تفضیل نهاده قطعاً تسویه بکار نه برند۔

توقیع ازین راه که ناقصان بحکمِ این تسویه گمانِ فضل به خود برده خویشتن را قدری و مقداری می نهند و کاملان ازان رهگذر رنجوده داری کرده تن به کارها در نمی دهند و بضرورت ازین معنی در هر دو صورت سستی و خلل در بسار پیش رفتِ امور افتاده آبروی کارها بریزد و رونق از کارخانهٔ روزگار برخیزد۔

70 M.—Dar ín báb az awámir i khusrawi su,ál minumayad kih sháyan ánast kih bah hangám i tafríq i silát bar mardum bar fulán tafríq i kalám numáyand. Intahá wa tab,ín i in ibhám ánkih har-gah abwáb i 'atáyá i ín dargah kih paiwastah bar rú i hamagí ra'áyá wa baráyá báz ast bará,i ísál i mar-súmát i mustamirrah wa musháharát i járíyah,i ahád i hasham wa ajnád bah tázagí kushád yábad báyad kih bahrah,i fulán juz bah mawá,'id i umed-afzá chíze digar nabáshad?

70 T.—Bawásitah,i ánkih o kalám rá dar maqám i kirdár já i dádah. Intahá ya'ní chún az án náshá, istah mard dar áwán i kár wa maidán i gír o dár amre juz guftgo i láf wa gizáf rú namídihad wa siwá i qaul i beja dar maqám i fe'l amre az o ba'amal namí-ayad báyad kih basukhanán i rizá ámúd wa rajá ámez khursand wa khushnúd gardad.

71 M.—Bachih sabab farmúdah and kih fulán qadím-ul-khidmat sazáwár i niháyat i marátib i isá,at wa badíst. Intahá ya'ní fulán bandah, i derín kih pidar bar pidar dagh i bandagí bar jabín wa kamar i parastárí bar miyan dárad bá wujúd i 'adam i zuhúr i 'isyán chihgúnah bah sazáwáriyi anwá' i ázár wa bezárí bar o hukm farmúdah and?

71 T.—Bajihat i ánkih rúh wa jismash parwar-dah,i n'imat wa baráwardah,i tarbiyat i mást wa bá wujúd i ín martabah,i ihsán az andeshah,i isá,at i má ghaflat namíwarzad. Intahá ya'ní án khusran zadah násipásí wa kufrán kih dar ma'ní ashadd i anwá'i kufrán ast dar maqám i bará,at i zimmat i himmat az huqúq i ihsán i walíyun-n'imat i haqíqí haqq i isá,at bajá miárad wa bá ánkih arwáh wa ajsád i ába wa aj-dádash níz ba taqwiyat i n'imat i 'adl wa ihsán i daulat-kadah,i ál i sasán tarbiyat yáftah and az bad-andeshiyi nekkhwáhán i án daulat ghaflat namíwar-zad,

70 Q.—A question has been asked as to this royal order *viz.*, that it is proper that at the time of distributing rewards to people a certain person is only to get a [gracious] word allotted to him. End. And the meaning of this obscure question is this, that when the gates of gift of the Royal Palace, which are ever open to all the subjects near and far, shall afresh be opened for the issue of the perpetual allowances and standing pay of the individuals of the army and forces, it is fitting that the portion of such and such a one be nothing but hopeful promises?

70 A.—Because he put words in the place of acts. End. *Viz.*, since that useless fellow in the time of need and in the field of action never did ought but boast and chatter, and save foolish talking instead of doing, never effects a thing, it is fitting that his soul should be filled and delighted merely with pleasing and hopeful words.

71 Q.—Why has your Majesty said that a certain old servant deserves harm and evil, in a high degree? End. That is, why has your Majesty considered that such and such an old servitor who from father to son has the mark of servitude on his forehead and the girdle of obedience round his loins, is deserving of hatred and various kinds of trouble, although he has committed no visible fault?

71 A.—Because his body and soul were nurtured by my bounty and fostered by my care and despite this degree of kindness on my part he is never tired of planning my injury. End. *i. e.*, That unthankful one full of infidelity, (for ingratitude is the worst form of infidelity), * renouncing the duty of good will which he owes in consequence of the bounty of the All Bountiful, acts most wickedly (towards God), and despite the fact that the souls and bodies of his ancestors have been fostered by the excellent justice and generosity of the noble princes of the Sasanian dynasty he never loses an occasion of devising evil to the well-wishers of that house.

* Lit:—in the house of freedom from.

هرقوع درین باب از اوامر خسروی سوال مینمایند که شایان آنست که بهنگام تفریق صلات به مردم
بر فلان تفریق کلام نمایند انتهی وتبیین این ابهام آنکه هرگاه ابواب عطایای این درگاه که پیوسته بر روی
همگی رعایا و برایا باز است برای ایصال مرسومات مستمره و مشاهرات جاریه احاد حشم و اجناد به تازگی
گشاده باید باید که بهره فلان جز به مواجب امید افزا چیزی دیگر نباشد۔

توقیع بواسطه آنکه او کلام را در مقام کردار بجای داده انتهی یعنی چون از آن ناشایسته مردم در یاوان کار رو
بیدالی پیرو دار امری جز گفتگوی لاف و گزاف رو نمیدهد و سودای قول بجا در مقام فعل امری از و
بعمل نمی آید باید که بنجان رضا آمود و رجا آمیز نشده و خوشنود گردد۔

هرقوع چه سبب فرموده اند که فلان قدیم الخدمت سزاوار نهایت مراتب اسائت و پستیست انتهی یعنی
فلان بنده دیرین که پدر بر پدر داغ بندگی بر جبین و کمر پرستاری بر میان دارد با وجود عدم ظهور عصیان
چگونه به سزاواری انواع آزار و بیزاری برو حکم فرموده اند۔

توقیع جهت آنکه روح و جسمش پروردهٔ نعمت و برآوردهٔ تربیت ماست و با وجود این مرتبهٔ احسان از او همه
اسائت یا غفلت می ورزد انتهی یعنی آن خسران زدهٔ ناسپاسی و کفران که در معنی اشد انواع کفر است در مقام پاس
نعمتهاست از حقوق احسان ولی النعمت حقیقی حق اسائت بجای آرد و با آنکه ارواح و اجساد آبا و اجدادش
نیز بتقویت نعمت عدل و احسان دودمان آل ساسان تربیت یافته اند از بداندیشی بنکوخواهان آن دولت
تغافلات بسیار می ورزد۔

67 M.—Az chih rú farmúdah and kih fulán manhús az rauhi Haq Jalla wa 'ala bah tahqiq máyús ast ?

67 T.—An shaqáwat-kesh hamáná bah ikhtiyár i khwesh ásár i sangdili wa qasáwat nisbat basáir i 'ibád bar rafat wa riqqat isár namúdah wa in gúrah ná-su,'ádatmando be shá,ibah,i shak wa shubhah az umed i bakhsháish i 'ám i án Hazrat bebahrah báshad.

68 M. Az chih ráh farmúdah and kih sabíl i mutawalliyan i umúr i á'mmah,i dawawín khássah mutasaddiyán i díwán i mazálim an ast kih yakán yakán dar majális i ahkám i khud az hamginán judá nashínand wa dar nawáhiyi nisheman i khweshtan ráhi hujúm i mardum síyimá zálimán i mazlúm numá na dihand ?

68 T.—Haqíqat i ín amr i haqíqí án ast kih izdiham dar amsál i ín maqám mújib i qat'i tariq wa tahqiq i usúl i umúr i máni'i ta'ammuq i ghaur i af'ál wa kunh i 'ámál wa bá'is i ghill wa ghash i qulúb wa aqwál ast.

69 M.—Bachih dalíl dar ma,'riz i bayán i haqá,iq bar zabán i haqá,iq bayán áwardah and kih sabíl i khiradmand án ast kih bah heeh jihat dám i fireb wa ghurúr dar ráhi aqrán wa ashbábi khud na guzárad ?

69 T.—Basabab i ánkih bar mújib i wujúb i mukáfát bamisl nakhust khud dar án dám nayuftad.

67 Q.—Why has your Majesty asserted that a certain miserable man of a surety is excluded from the mercy of the Great and Glorious God ?

67 A.—That devotee of cruelty, assuredly of his own free will has preferred to show stony-hearted ferocity towards all the creatures of God rather than kindness and mercy and that sort of unrighteous man, without a shadow of doubt, has no share in the hope of God's goodness to all.

68 Q.—Why has your Majesty said that the custom of those entrusted with the affairs of all the public departments and especially of the officers of the criminal courts should be to sit separately in their offices, apart from all, and that they should not allow crowds of people, particularly of oppressors who pretend to be oppressed, to flock to the neighbourhood of their houses ?

68 A.—The gist of this right order is this that the assembling of crowds in places of this sort cuts up the path of the principles of business, and prevents the mind from arriving at the due consideration of affairs and getting at the kernel of things, and is a cause of the corruption of integrity and of the breaking of promises.

69 Q.—Why in the place of the expounding of truth has the truth-revealing tongue of the Prince said that the way of a wise man is this, that on no account would he ever spread the net of deceit and pride in the path of his relatives and friends ?

69 A.—For this reason *viz.*, lest he, by virtue of the fittingness of a like penalty, should himself be the first to fall into that net.

مرفوع [۹۴] از چه رو فرموده اند که فلان منحوس از درِ حقِ جلّ و علا بتحقیق مایوس است۔

توقیع [۹۵] آن شقاوت کیش بهانا به اختیارِ خویش آثارِ سنگدلی و شقاوت نسبت بسائرِ عباد بر رافت و رقّت ایثار نموده و اینگونه ناسعادتمندی بی شائبۀ شک و شبهه از امیدِ بخشایشِ عامِ آن حضرت بی بهره باشد

مرفوع [۹۶] از چه راه فرموده اند که سبیلِ متولّیانِ امورِ عامّه و داورانِ خاصّه متصدّیانِ دیوانِ مظالم آنست که بجان در مجالسِ احکامِ خود از همگنان جدا ننشینند و در نواحیِ نشیمنِ خویشتن راهِ هجومِ مردم سیما ظالمانِ مظلوم نما ندهند۔

توقیع [۹۷] تحقیقِ این امرِ حقیقی آنست که ازدحام در امثالِ این مقام موجبِ قطعِ طریقِ اصولِ امور و مانعِ تحقّقِ غورِ افعال و کثرتِ اعمال و باعثِ غلّ و غشِ قلوب و اقوال است۔

مرفوع [۹۸] بچه دلیل در معرضِ بیانِ حقائق بر زبانِ حقائق بیان آورده اند که سبیلِ خردمند آنست که به هیچ جهت دامِ فریب و غرور در راهِ اقران و اشباهِ خود نه گذارد۔

توقیع [۹۹] بسبب آنکه بموجبِ وجوبِ مکافات بمثلِ نخست خود در آن دام نیفتد۔

64 M.—Az chih ráh amr i walá bah kotáh sákhtan i dast i tasarruf i fulán walí az tasaddiyi á'mál i mulkí wa maliyi sarkár i 'alí simat i isdar yáftah?

64 Q.—Why has the lofty command issued (lit received the mark of issue) to reduce the power of a certain Governor in the despatch of the business of the state and of the royal treasury?

64 T.—Basabab i imtina' i o az nafáz i amr i ánkih faráz i martabah,i ost orá az nafáz i amr bar ánkih farod i páyah ast mamnú' dáshtem. Intahá y'ani binábar i wujúbi mukáfát i anwá'i jinayát i bad kirdarán bah amsál i án chún az imtisál i mazmún i misál i zabardast i khud sar báz zadah lájaram má níz badín jarimah,i 'azmah amr i nafáz i orá bar zer-dastan i khudash az jarayan báz dáshtem ta magar chún shiddat i hiddat za'f wa wahn pas az qudrat wa mirárat i 'azl b'ad az imárat daryábad ba mújib i án az farmán i wajib-ul-iz'an i zabardast i khud sar natábad.

64 A.—Because of his refraining from fulfilling the orders of his superior we have prevented him from obtaining accomplishment of the orders he has passed upon his *inferiors*. End. That is, as it is proper to recompense the various faults of transgressors in an appropriate way, since he has turned away his *head from* obeying the purport of the order of his master, verily we also on account of this grave fault, have restrained the accomplishment of his orders issued to his subordinates so that perchance when he feels the extreme pain of weakness and feebleness after wielding authority and the bitterness of being degraded after exercising lordship, he may in consequence cease to rebel against the orders of his superior which demand obedience.

65 M.—Mújib i amr bah ifrát i sarzanish i fulán derinah,i mu'tamad kih aban 'an jaddin dar ráhi aba wa ajdad i khusrawí bah jánbází zabán-zad i khawas wa 'awam ast chih báshad?

65 Q.—What is the cause of the order loading with censure a certain old and trusted courtier one who from generations in the affairs of your royal father and grand-fathers is universally spoken of, by high and low as loyal to the core?

65 T.—Khalt i o bá ahl i ibtilá bah ghazab wa sakht i má wa musahalat'i dar amr i batsh wa qahr i má mújib i án shudah. Intaha ya'ni kasrat i mu'áshirat wa ámezish i o bá maqhúrán wa maghzúbán i má kih bah nifáq mansúb wa basabab i 'adam i ittifáq mankúb and [agar Khuda na khwastah az sú i mazhab husn i irádat i tahidili wa kudúrat i mashrab safa i mawaddat i bátiní nah khástah báshad] lamahálah dalalat i záhirí bar sahlangári wa sust gíriyi ghá'ilah,i khashmgini wa ghazab nakiyi má dárad.

65 A.—The cause thereof was his intimacy with the objects of my wrath and displeasure and his thinking my anger and indignation a light matter. End. That is, his great intimacy and intercourse with the objects of my wrath and indignation, [who are set down as enemies and on account of their ill will to me are degraded], if, which God fobid, from this ruin of his morals, the flower of his hearty trust in me and from the depravation of his habits the purity of his inner love, have not been utterly lost, are nevertheless most certainly a patent proof of his contempt for and trifling with the terrors of my wrath and displeasure.

66 M.—Bachih wajh tajwíz i sudúr i amr mutá' 'ah iqá' i aqsámi shurúr wa isál i anwa' i nakál dar bárah,i fulan farmúdah and?

66 Q.—Why has your Majesty decided to issue your ever obeyed order, to cause evil and the infliction of various punishments upon such and such a one?

66 T.—Basabab i án kih khair i jári wa birr i shámil i má az sáir i akhyár wa abrar báz dáshtah.

66. A.—Because he kept back the perennial flow of my goodness and comprehensive beneficence from all good and worthy men.

۱۶۳
مرفوع از چه راه امر والا به کوتاه ساختنِ دستِ تصرفِ فلان والی از تصدیِ اعمالِ ملکی و مالی سرکارِ عالی سمتِ اصدار یافته۔

۱۶۳
توقیع بسببِ امتناعِ او از نفاذِ امر آنکه فرازِ مرتبهٔ اوست و را از نفاذِ امر بر آنکه فرود پایه است ممنوع داشتیم انتهی یعنی بنا بر وجوبِ مکافاتِ انواعِ جنایاتِ بدکرداران به امثالِ آن چون از امتثالِ مضمونِ مثالِ زبردست خودسر باز زده لاجرم ما نیز بدین جریمهٔ عظیمه امرِ نافذِ او را بر زیردستانِ خودش از جریان باز داشتیم تا مگر چون شدتِ حدتِ ضعفت و وهن پس از قدرت و مرارتِ عزل بعد از امارت دریابد بموجبِ آن از فرمانِ واجب الاذعانِ زبردستِ خودسر نتابد۔

۱۶۴
مرفوع موجبِ امر به افراطِ سرزنشِ فلان و برینهٔ معتمد که آبا عن جدٍ در راه آبا و اجداد خسروی به جانبازی زبانزدِ خواص و عوام است چه باشد

۱۶۴
توقیع خلطِ او با اهلِ ابتلا به غضب و سخطِ ما و مساهله در امرِ بطش و قهرِ ما موجبِ آن شده انتهی یعنی فرطِ معاشرت و آمیزش او با مقهوران و مغضوبانِ ما که به نفاق منسوب و بسببِ عدمِ اتفاق منکوب اند اگر خدا نخواسته از سوءِ مذهب حسنِ ارادت نه دلی و کدورتِ مشربِ صفای مودتِ باطنی نه خاسته باشد لامحاله دلالتِ ظاهری بر سهل انگاری و سست گیری غائلهٔ خشمگینی و غضبناکی ما دارد۔

۱۶۵
مرفوع بچه وجه تجویزِ صدورِ امرِ مطاع ایقاعِ قیامِ شرور و ایصالِ انواعِ نکال دربارهٔ فلان فرموده اند۔

۱۶۵
توقیع بسببِ آنکه خیرِ جاری و تیرِ دائرِ ما از سائرِ اخیار و ابرار باز داشته۔

62 M.—Bachih dalíl farmúdah and kih hargáh ásdsháhi dádwar dihish gustar az pásdarán wa nigáhbánán i khud judá mánad har,á,inah bah 'aun wa baun i khudáe kih dar hech hál az o judái na guzínad mahfúz wa mahrús gashtah az kaid 'a'ya dar zamán i amán i an Hazrat masún wa ma'ún mánad?

62 Q.—On what ground did your Majesty declare that whenever a just and beneficent prince is away from his guards and sentries verily he (protected and encircled by the help and guard of that God who will in no wise leave him to himself) is ever shielded and defended from the wiles of his enemies and remains committed to God's Almighty shelter?

62 T.—Badín dalíl i qat'i kih bádsháhán i 'ádil bamanzilah,i arwáhi 'álam wa ra'iyat dar martabah,i ajsád, har kihrá rúh az jasad naz' numáyand shakke dar maut i o nabáshad. Intahá ya'ní mudám kih Hazrat i áfrídgár Jalla shanuhú bahukm i hikmat i kámilah intízám i silsilah,i nizám i 'ám i jahán wa jahániyán khwáhad har,á,inah wujúd i jahánbáno rá kih wasílah,i hifz i an nizam wa máyah,i áram i getí báshad bah taríq aulá mahfúz dárad.

62 A.—For this conclusive reason, *viz.*, that just princes are like the souls of the world and their subjects are as it were the bodies, and when the soul is torn from the body there can be no doubt in the death of that one. End. That is to say, so long as the Creator—Glorious is His Majesty, according to his perfect wisdom, wills the continuance of right Government of the world at large and of its inhabitants, certainly before all things He will protect the existence of such a king, who is the means of the preservation of that right Government and the cause of the well-being of the world.

63 M.—'Illat i istihsán i amr i náfiz bah ikhráj i lisán az qafá i fulán chist?

53 Q.—What is the cause of your Majesty's approving the issue of an order to pull out the tongue of a certain person by its roots?

63 T.—Bá'is ánast kih az zabán i má naql namúdah unchih má ánrá nah guftahem az án sukhanán kih dar án zarar i 'álam wa fasád i ra'iyat ast- Intahá wa tauzíhi ín ibhám ín ast kih án shar-angez base sukhanán i darogh i befarogh bar ma bastah kih az án juz abwáb i isál i fasád i kulli bah salahi nizám i kul nah kusháyad wa az rasídan i ánhá bah masámi' fitnah-angez bah ghair i aqsam i zarar i 'ám bah khawás wa 'awám i getí nah rasad.

63 A.—Because he has repeated as my words, what I never said to him, words full of harm to the world, and ruin to my people. End. And the explanation of this obscure answer is this, that that mischievous one, has falsely imputed to me many dark sayings, from which the gates of complete evil in respect to the general good administration are opened, and by reason of these words reaching the ears of the seditious nothing but harm of all sorts to individuals and to the public at large can possibly happen.

[۷۲] عرضوی: بچه دلیل فرموده اند که هرگاه پادشاهِ دادور دهش گستر از پاسداران و نگاهبانان خود جدا ماند
هر آئینه بدون وصون خدائیکه در هیچ حال از وجدائی نگزیند محفوظ و محروس گشته از کید اعدا و ضمان
امانِ آنحضرت مصون و مامون ماند۔

[۷۲] توقیع: بدین دلیل قطعی که پادشاهانِ عادل بمنزلهٔ ارواحِ عالم و رعیت در مرتبهٔ اجساد و هرگاه روح
از جسد نزع نمایند شکی در موتِ او نباشد. انتهیٰ یعنی مادام که حضرتِ آفریدگار جلّ شانه بحکمِ حکمتِ کاملهٔ انتظامِ
سلسلهٔ انتظامِ عامِ جهان و جهانیان خواهد هر آئینه وجودِ جهانبانی را که وسیلهٔ حفظِ آن نظام و مایهٔ آرامِ گیتی باشد
لباسِ بقا اولی محفوظ دارد۔

[۷۳] عرضوی: علتِ امتحانِ امرِ نافذ به اخراجِ لسان از قفای فلان چیست۔

[۷۳] توقیع: باعث آنست که از زبانِ ما نقل نموده آنچه ما آنرا نگفته ایم از آن سخنان که در آن ضررِ عالم و فسادِ رعیت
است انتهیٰ و توضیحِ این ابهام این است که آن شرانگیز بسی سخنانِ دروغ بی فروغ بر ما بسته که از آن جز ابواب
ایصالِ فسادِ کلی به صلاحِ نظامِ کل نگشاید و از رسیدنِ آنها به سامعِ فتنه انگیز به غیر اقسامِ ضررِ عام به خواص و
عوامِ گیتی نرسد۔

60 M.—Mújib i man' wa ib'ád i fulán muhtasham az qurb i dargáh ba'd az 'azl i khidmat i riyásat i khadam wa siyásat i hasham bá wujúd i ibtiná wa istinád i án bar mabaniyi kamál i wusúq wa i'timád chíst ?

60 Q.—What is the cause of your Majesty's forbidding the admission of a certain dignitary into the Royal presence and depriving him of his office viz., the command of the King's servants and authority over the Army, despite the fact that he rested on the firm foundation of your Majesty's complete trust and confidence.

60 A.—Basabab i izhár namúdan i o unchih mazmúm ast az hiqd. Intahá wa taqrír i ín ma'ní bar ín wajh ast kih chún batázagi ná-háistagiyi o basabab i burúz i mawad i ba'ze az zamá,im i akhláq i maknúnah az bughz wa hiqd wa kínah bah rutbah,i subút paiwast bar,á,inah tafwíz i khidmát nazdík i khusrawán badín gúnah tírah-darúne khírahruwán ba'd az zuhúr i án az ráhi kár bagháyat dúr ast.

A. 60.—On account of his disclosing the vice of hatred. End; and the meaning of this saying is as follows viz., that since his unfitness is established afresh by reason of the proof of the existence of certain hidden vices—to wit hatred, enmity, malice—certainly after proof of his viciousness to entrust office to such a black-hearted malicious one—would be in the opinion of kings a most unwise act.

61 M.—Darín wilá gurohe az ra'áyá bah dargáhi wála ámadah abwáb i shikáyat az fulán dihqán kushúdaband kih ba farmúdah,i Qubád hafr i nahre kih bar aráziyi eshan míguzarad namúdah ba ánkih istífa i haqq i mamarr bar nahj i mustaufí namúdah and binabar,i iddi'á,i wusúl i kasrat i mazarrat bah aráziyi mazkúrah badán razí nestand ?

61. Q.—In these days a number of your subject have come to the Lofty Presence chamber and have opened the gates of complaint respecting such and such a one, their landlord, *i.e.*, that by the order of your Majesty's father Qubad he has dug a canal which passes through their lands and notwithstanding their having taken full compensation for the ground they are dissatisfied on account of the great harm to their lands which they complain that it causes.

61 T.—Salátín i 'adálat dín wa ihsán á,ín az mawád i fawáid i 'ám wa manáfi' kulliyi nizám basabab i mazarrat i khás wa áfat i juzí dast báz nadárand chunánchih muqtazá i hikmat i kámilah'i Hazrat i áfrídgár i gotí jalla shánuhú [nazar ba 'umúm i manáfi' wa masálihi 'alam wa 'alamiyán] manfa'atha i bemuntahá dar nihád i áftáb bawadí'at nihádah agarchih filjumlah zarare tábi' i wujúd i fa,izuljúd i án uftádah.

61. A.—Just and gracious Princes will not draw back their hands from causes of public benefit nor from administration advantageous to the general welfare merely on account of some particular harm and special loss done to an individual, just as the wisdom of the Almighty creator of the world, Great is His Glory! (looking at the benefit of all and the advantage of the whole world and its creatures) hath seen fit to entrust to the orb of the sun the dispensing of countless benefits although to some extent a little harm is associated with its beneficent existence.

مرفوع موجب ... وابعاد فلان محتشم از قرب درگاه بعد از عزل خدمت ریاست خدم و سیاست حشم
باوجود اتمنا و استناد آن بر مبانی کمال وثوق و اعتماد چیست۔

توقیع بسبب اظهار نمودن او انچه مذموم است از حقد انتهی وتقریر این معنی برین وجه است که چون
بتازگی ناشایستگی او بسبب بروز مواد بعضی از ذمائم اخلاق مکنونه از بغض و حقد و کینه به رتبهٔ ثبوت پیوسته
هر آینه تفویض بعض خدمات نزدیک خسروان به بیگانه تیره درون خیره روان بعد از ظهور آن از راه کاردانی
دور است۔

مرفوع درنبولاگروهی از رعایا به درگاه والا آمده ابواب شکایت از فلان دهقان کشوده اند که بغرض
قباد حفر نهری که بر اراضی ایشان میگذرد نموده با آنکه استفسار حق مر بر نهج مستوفی نموده اند بنابر آن
وصول کثرت مضرت به اراضی مذکوره بدان راضی نیستند۔

توقیع سلاطین عدالت دین و احسان آیین از مواد فوائد عام و منافع کلی نظام بسبب مضرت خاص
وآفت جزئی دست باز ندارند چنانچه مقتضای حکمت کاملهٔ حضرت آفریدگار گیتی جل شانه نظر به عموم منافع
ومصالح عالم و عالمیان منفعتهای بی منتها در نهاد آفتاب بودیعت نهاده اگرچه فی الجمله ضرری تا به
وجود فائض الجود آن افتاده۔

59 M.—Az sabab i taqdím i fulán bá kaminagiyi o bar Buzar Jumihr bá jalálatash su,ál mínumáyand bajihat i ánkih shewah,i sitúdah, i malik dostiyi ashráf wa taqdím i eshán ast. Intahá wa tahrír wa taqrír i ín marfú' bar ín wajh kih muqarribán i dargáh dar báb i iqdám i shaharyár bataqdím i fulán násháistah báwujúd i 'adam i ba'isi wa husúl i máni' az firomáyagiyi gauhar wa kampáyagiyi nihád wa fuqdán i asálat wa qillat i hálat bar misl i Buzar Jumihr Hakím i 'azím-ul-mahal 'adím-ul-masal bá kamál i jalálat wa fazl kih já,i gháyat i tawaqquf wa taassuf ast nihágat tahaiyur wa tahassur dárand wa bá ín ma'ání nazar bamuláhazah,i muqtazá i shemah,i karímah,i khisrawí kih bar dá'iyah,i ikrám i ahl i bait i karámat majbúl ast asbáb i ta'ajjub i hamgin .n dar ín máddah ziyádah gardad?

59 T.—Basabab i ínkih tanbíhi mu'jib súdmand tarín i dawáhást. Intahá tab,ín wa tatmím i ín tauqí' hamáná badín siyáq tawán namúd kih ín báb darbárah,i tádíb i arbab i ru'únat wa 'ijáb anfa'i sáir i abwáb ast wa ta'ajjub i ín gurohi dánish-pazoh dar ín máddah bagh -yat 'ajib numá wa gharíb símost chih ín ma'ní kih pasandídah tarín i dawa i dá i khud pasandíst agar [ba farz i muhál] já i ta'ajjub i khiradmandán báshad bar,á,-inah isti'jáb az khud-pasandí wa 'ijáb i ahl i hikmat wa arbab i ádáb az khweshtan bíní sad chandán khwáhad búd.

59 Q.—It is asked why a certain person in spit of his low extraction has been promoted above Buzu Jumihir notwithstanding the latter's greatness—fo the excellent habit of our Lord is to have friendshi with men of high birth and to elevate them. Enc and the meaning of this Question is in this wise viz that the courtiers are in extreme perplexity and pai on account of the Prince's elevating an unfit ma notwithstanding there being no need soever therefo and although there is the objection of the lowness c his birth and extraction and of his utter want c breeding and his poor circumstances—compared wit those of Buzar Jumihir the lofty and incomparabl Hakim—and despite his great glory and grandeu —which certainly is a ground for extreme wonde and regret; and besides, looking to the settled an excellent rule of your Majesty which approves c the elevation of men of good birth—all feel the mor surprised in this matter.

59 A.—Because to rebuke the self-sufficient is th most useful of medicines. End. The explanatio and supplement of this answer certainly should b in this wise viz., that this procedure of mine res pecting the punishment of the proud and self-sufficien is a most beneficial thing and the wonderment there of this knot of philosophers is itself in the highest de gree wonderful and surprising, for if (to suppose tl impossible) this procedure (which is the best of a medicaments for the pains of pride) be a cause c wonder to wise men, still certainly philosophers wi feel a hundred times more surprise at pride itself— and men of good breeding at the vice of self-impor tance.

مرفوع[59] از سبب تقدیم فلان با کمینگی او بر بزرجمهر با جلالتش سوال می نمایند بجهت آنکه شیوهٔ ستودهٔ ملا
دوستی اشراف و تقدیم ایشانست انتهی و تحریر و تقریر این مرفوع برین وجه که مقربان درگاه در باب اقدام
شهریار بتقدیم فلان ناشایسته با وجود عدم باعث و حصول مانع از فرومایگی گوهر و کمپایگی نهاد و فقدان
اصالت و قلت حالت بر مثل بزرجمهر حکیم عظیم المحل عدیم المثل با کمال جلالت و فضل که جای غایت توقف و تا[مل]
است نهایت تحیر و تحسر دارند و با این معانی نظر بملاحظهٔ مقتضای شیمهٔ کریمهٔ خسروی که بر داعیهٔ اکرام اهل بیت
کرامت مجبول است اسباب تعجب همگنان درین ماده زیاده گردد۔

توقیع[59] بسبب اینکه تنبیه معجب سودمندترین دواهاست انتهی تبیین و تتمیم این توقیع همانا بدین سیاق
توان نمود که این باب درباره تادیب ارباب رعونت و اعجاب انفع سائر ابواب است و تعجب این گروه
دانش پژوه درین ماده بغایت عجیب و غریب سیما است چه این معنی که پسندیده ترین دواهای خودپسندیست
اگر بفرض محال جای تعجب خردمندان باشد هر آینه استعجاب از خودپسندی و اعجاب اهل حکمت و ارباب آداب
از خویشتن بینی صد چندان خواهد بود۔

58 M.—Az sabab i jur,at wa jasárat i majlisiyán i huzúr i khisrawí bakhasárat i sárí wa ma'nawí kih 'ibárat ast az ghibat wa 'aibjoiyi fulán su,ál mírawad. Intahá wa taqrír i in 'arz án ast kih bah kudám múyah,i istizhár dar hazrat i shaharyár chandín az nazdikán i qibáb i qurb i dargáh dar báb i fulán az arbáb i 'itibár i darbár abwáb i nikohish wa pazohish i 'uyúb kushúdah and wa az ín gharíbtar ánkih tamkín i hamginan dar sudár i in amr i dúr az kár farmúdah and.

58 Q.—The reason is asked of the boldness and fearlessness with which the Royal courtiers do both open and secret harm to such and such a one, that is to say by backbiting and reviling him. End. And the meaning of this question is this, *viz.*, what is the ground of confidence on which, in your Majesty's presence, some of you courtiers [lit. of those near the roofs of the domes of the vicinity of the Palace] have opened the gates of vilifying and censure upon such a one, among the notabilities of your court? and stranger still than this is the fact that your Majesty has left them undisturbed in the accomplishment of this useless work.

58 T.—Bawásitáh, i inhiráf i o az istiqámat wa inhiráf i má az hifz i ábrú i o. Intahá wa tauzíhi in tauqí' i mubham ánkih chún ba zuhúr paiwastah kih án khiyánat 6,in az sulúk i sháhráhi yaqín i diyánat wa dín inhiráf justah lájaram hamújib i ín jarímah,i 'azímah, má níz tarjíh i jánib i insiráf i nazar i 'ináyat wa in'itáf i'inán i ri'áyat az jihat i himáyat i o tajwíz namúdem wa az ráhi wujúb i mujázát ba misl pádásh i khiyánat i o bah tark i nigáh dásht i ábrú wa firoguzásht i a'innah,i khauz i hamginán dar báb i ta'arruz i hatk i hijáb i 'irz i o musáhalatan wa musámhatan farmúdem.

58 A.—On account of his departure from rectitude and my departure from the protection of his reputation. End. The explanation of this ambiguous answer is this, that since it is evident that that corrupt one has sought to turn aside from pursuing the sure road of honesty and religion, consequently on account of this heinous fault, I also have thought it good to avert the light of my countenance and to turn aside the reins of my good favor from helping him and—on account of the propriety of meting out a suitable punishment—I have thought it a light and easy thing to reward his wickedness by ceasing to uphold his good name and by loosening the reins of the public attention in regard to the rending of the veil of his reputation.

مرقوم: از سبب جرأت و جسارت مجالسیان حضور خسروی بجسارت صوری و معنوی که عبارت است از غیبت
و عیب جوئی فلان سؤال میرود انتهی و تقریر این عرض آنست که به کدام مایهٔ استظهار در حضرت شهریار چندین
از نزدیکان قباب قرب درگاه در باب فلان از ارباب اعتبار در بار ابواب نکوهش و پژوهش عیوب گشوده اند
و ازین غریب تر آنکه تمکین همگنان در صدد این امر دور از کار فرموده اند۔

توقیع: بواسطهٔ انحراف او از استقامت و انحراف ما از حفظ آبروی او انتهی و توضیح این توقیع مبهم آنکه
چون بظهور پیوسته که آن خیانت آئین از سلوک شاهراه الیقین دیانت و دین انحراف جسته لاجرم بموجب
این جریمهٔ عظیمه ما نیز ترجیح جانب انصراف نظر عنایت و انعطاف عنان رعایت از جهت حمایت او
تجویز نمودیم و از راه وجوب مجازات به مثل پاداش خیانت او به ترک نگاهداشت آبرو و فروگذاشت
اعتنا بخوض همگنان در باب تعرض هتک حجاب عرض او مساهلة و مسامحة فرمودیم۔

57 M.—Mújib i hukm i jazm bah ishraf bar suqút wa wuqú'i fulán bamasaqit wa mawaq'e i halak wa bawar wa intihá i 'aliyat i kár i'o bah duzhqh,i nár chih bashad ?

57 T.—In hálat haqíqat i hál wa maal i ahl i riya wa sum'at ast. Intahá wa tafsíl i in mujmal ankih 'illat i hukm i qat'i ánast kih án bad'áqibat (1) basabab i qillat i matanat i ra i darúnah wa kasrat i intiwá i bátin bar khubs i tawiyat bah badtarín i hálate kih bá'is i khizlán i dunyá wa khizy i dár-ul-qarár bal 'illat i zillat wa zalálat i har do dár ast (a'ni bah riyá wa sum'at) mubtala wa giriftárast wa dar mazhab i (2) in níkohidah sifat [kih afsah wa ashna' i sartasar i shurúr wa zamaim ast] in siyáq (3) i khás khassah,i in za'íf i qawí-maskanat ast agar chih riyá wa riba wa zina kih asharr i umúr wa azarr i ashya and dar súrat mushtarak walekin dar haqíqat sar i in hamah shar haman yakast chih ba wujúd i inkih an máni' i asl i faizan i ihsan wa júd ast wa in qati'i nasl i 'ain i a'yán i wajud riya dar záhir share i jalist wa dar batin shirk i khafi 'iyázan billahi wa liyazan ilaihi minhu wa minhuma

57 Q.—What is the reason of your Majesty distinct declaration that such an one very quick will fall and conie to precipices and places of deai and ruin and that the outcome of all his prosperit will be in hell ?

57 A.—This state is the real state both preser and future of the practisers of deceit and slande End. And the explanation of this ambiguous say ing is this, that the cause of that clear declaration i this, that the said child of Hell, by reason of his deart of judgment and the extreme crookedness of hi nature and proclivity to evil is caught and entanglec in the very worst of states, a state *viz.*, which is a cause of failure in this world and leads to utter disgrace in the eternal abode, nay, is the cause o degradation and bewilderment in both worlds [I refer to fraud and slander] and to pursue the path of this vile quality [which is worse and more horrible than all vices and evils] is the speciality of that weak and most despicable man. Though usury and deceit and fornication which are most wicked actions and most injurious things, * *in appearance are but one,* yet in truth the chief of all these vices is that very one [*viz.*, deceit] for while usury cuts the root of the bestowal of favour and largess, and again fornication is the destroyer of the purity of race of the different tribes of mankind, guile externally is the most glaring evil and internally is a hidden hypocrisy, God protect me, *God save me from it and from those other two also !*

* *i.e.* in the Persian letters ريا

Thus ريا guile, deceit.
ربا usury.
زنا fornication.

مرفوع[57] موجبِ حکمِ جزم بہ اشراف بر سقوط و وقوعِ فلان بمساقط و مواقعِ ہلاک و بواسطہ انتہاءِ عاقبتِ کارِ او بہ دخولِ نار چہ باشد۔

توضیح[58] اینحالت حقیقتِ حال و مآلِ اہل ریا و سمعت است انتہی و تفصیل این مجمل آنکہ علتِ حکمِ قطعی آنست کہ آن بدعاقبت بسبب قلتِ متانتِ رای درونہ و کثرتِ انطوارِ باطن بر خبثِ طویت بہ بدترین حالتی کہ باعثِ خذلانِ دنیا و خسفِ دار القرار بل علتِ ذلت و ضلالتِ ہر دو دار است اعنی بہ ریا و سمعت مبتلا و گرفتار ہست و در مذہب این نکو سیرہ صفت (کہ افضح و اشنعِ سراسر شرور و ذمائم ہست) این سیاقِ خاص خاصہ این ضعیف قوی مسکنت ہست اگرچہ ربا و ریا و زنا کہ اشرِ امور و اضرِ اشیا اند در صورتِ مشترک و لیکن در حقیقت مصرِ این ہمہ شر ہمان ہست چہ باوجودِ اینکہ آن مانعِ اصلِ فیضانِ احسان و جود ہست و این قاطعِ نسلِ عینِ اعیانِ وجود ریا در ظاہر شرِ جلی ہست و در باطن شرکِ خفی عیاذاً باللہ و لیاذاً الیہ منہ و منہما۔

dar haqq i yake az ahl i tadaiyun wasiyat farmúdah búd kih har sálah bah mausim i haj dar hamagí mawáqif bah áwáz i baland mahásin i pasandiaah wa siyar i hamídah,i án Hazrat rá bar shumárad wa dar haqq i án Hazrat du'á wa tarahhum kunad wa bigoyad. *Kána 'alaihirrahmato kazá wa kazá wa qála kaita wa kaita wa lahu minal khisál i házihí wa tilka.* wa hamáná az jumlah,i natáij wa samarát i in amr izdiyad i raf'i daraját i muhsinín wa hatt i saiyiát i muznibín ast chunánchih dar akhbár i mukhbir i sádiq sallallaho ta'álá 'alaihi wa alihi wa sallam wárid ast kih shahadat i chihil momin bah nikoi dar haqq i tabáh káran mújib i ámurzish i eshán migardad.

day of resurrection"; and so as a fact there is not sect of all in the world which does not reckon th prophet its friend, nor which does not praise hin and similarly one of the Imáms, one of the migh family of the prophet, Peace be on them, left a fix sum of money to a worthy man, so that every year the season of pilgrimage, he should recount in eve place with a loud voice the estimable virtues a excellent customs of his said Holiness and shou invoke the mercy of God on him and should sa "kana alaihirrahmato kazá wa kazá, wa qála kaitá kaita wa lahu minal khisál-i-házihi wa tilka," "m the mercy of God be upon him, thus and thus' "and he said, so and so, and his habits were th "and thus;" and certainly, out of all the effects a fruits of this thing one is the increasing of the lo rank of the good and the diminution of the crin of the wicked, and so among the sayings of that tr messenger*, may the mercy of Almighty God and peace be on him and on his posterity! we find th one *viz.*, that the favorable testimony of forty believe [Mussulmen], in respect to criminals, is a sufficien reason for their forgiveness.

* The prophet Mahommad.

درحقِ یکے از اہلِ مُحبین وصیت فرمودہ بود کہ ہر سالہ بہ موسم حج در ہمگی مواقف بہ آواز بلند محاسنِ پسندیدہ و سیر حمیدۂ آن حضرت را بر شمارد و درحقِ آنحضرت دعا و ترحم کند و بگوید کَانَ عَلَیْہِ الرَّحْمَۃُ کَذَا وَکَذَا وَقَالَ کَیْتَ وَکَیْتَ وَلَہٗ مِنَ الْخِصَالِ ھٰذِہٖ وَتِلْکَ وہمانا از جملہ نتائج و ثمراتِ این امراز دیاد رفع درجاتِ محسنین و تحطیۂ سیاتِ مذنبین است چنانچہ در اخبارِ مخبرِ صادق صلی اللہ تعالی علیہ و آلہ وسلّم وارد است کہ شہادتِ چہل مؤمن بہ نیکوئی درحقِ تباہ کاران موجبِ آمرزشِ ایشان میگردد۔

55 M.—Manshá i ilháq i ism i fulán az jumlah,i 'ayán wa námdárán i shahar wa diyár dar 'idád i 'adá i shaharyár chíst?

55 T.—An shaqiyi mudbar paiwastah az múbaqiyi 'umr i abad paiwand i má wa muddat i daulat i jáwed i bepáyán i khisrawan i ál i sásán az kamagí akhtar, shinasán istifsar mínumáyad.

56 M.—Samrah,i zikr i khair i guzashtagán az ábá i wálá shán i khusro wa ghair i eshán batariq i takrár wa istimrár chíst?

56 T.—Maqsúd i má az ín amr i khair-intimá ánast kih tá baqá i 'umr wa rozgar sarfásar i báqimundagan bal hamagi á,indagán az aulád wa ahfád i má wa sair i a'qáb i bandagán i khuda i jalla wa 'alá dar ín báb bamá iqtidá numáyand. Intahá wa samrah,i iqtidá i abná wa ábá i khud dar zikr i khair i guzashtagán án ast kih nufús i nátiqah,i insání rá ba'd az ín nashá dar 'alam i barzakh khwáh dar súrat i t'alluq bah abdán i misalí wa khwáh bidún i t'alluq badán rauh wa ráhat i 'azím wa lazzat wa surúr i bisyár az zikr i khair wa husn i saná i abná i eshán dar barah,i eshán dast mídihad chunánchih asháh i nufús i qudsí wa khawás i akmal i afrád i nau'i insí chún a'ázim i anbiyá salawátulláhi Ta'álá 'alaihim wa akábir i auliyá rá b'ad az khal'i khil'at i abdan wa wusúl ba'álam i quds husúl i mus i tám badán míbáshad chunánchih Hazrat i khalilurrahmán (Ibrahim) salawátulláhi 'alaihi dar khilál i wusúl i du'á i khud istid'á i ín má'ni namúdah chunánchih furqán i Hakím badán nátiq ast ánjá kih az zabán i án *Hazrat mífarmáyad wajá'l lí lisána sidqin filákhiríne* Tafsír i ín bar ín mújib ast kih bigardán bará i man zabán i ákhir i zamániyán rá ba'd az man bah guftár i rást dar haqq i man bah husn i wasiyat wa zikr i khair wa jamíl wa saná wa áwázah,i níko dar dunyá kih asar i án tá roz i rustkhez báqí mánad wa lihazá hech ummat o az umam nestand kih án hazrat ra dost nadárand wa baro saná nakhwánand wa bah níkoí yád nah numáyand wa hamchunín yake az aimmah,i ahl i bait i 'uzzám 'alaihimussalám bamablagho mau'iyan

55 Q.—What is the cause of your Maje counting the name of a certain well-known e among the number of your enemies?

55 A.—That illomened wretch is for ever enq ing of all the astrologers about how much rem of my long life, and as to the period of the perpe and endless prosperity of the princes of the Sasa dynasty.

56 Q.—Why does your Majesty always sp from time to time belauding your Majesty's n ancestors and others besides them?

56 A.—My object in this pious act is this till the end of their life and time all who remain a and indeed all coming generations of my childre grand children, and all the children of the creat of the great and High God may follow my exa in this matter. End. And the effect of this foll ing by the children in the steps of their father the matter of praising their ancestors is this that intelligent spirits of mortals, after they have g from this world into the world of Barzakh* whe they be furnished with ghostly [lit. similar] bo or not so furnished, experience pleasure and imm delight and sweetness and joy from praise and l of them made by their posterity, and so it is pure souls and the specially perfect individuals o human race such as great Prophets, [the peac Almighty God be on them], and great saints they have put off the garments of the flesh and arrived in the world of purity, feel an immense o tion for us from this cause: And so our I Abraham, [the friend of God], God's mercy be u him! when he comes in his prayers to petitio God, desired this thing as God's word itself prove that place where by the mouth of that prophet it Waja'l lí lisána sidqin filákhiríne, the meanin which is this, "turn thou, in respect to me the ton of the succeeding race, after me, to speak truth a me, and speak well of me and with fair report, excellent, and with praise and laud of me in world so that the signs of it may remain even until

* The state between death and the Day of Resurrection.

مرفوع ۵۵ نثار الحاق اسم فلان از جملهٔ اعیان و نامداران شهر و دیار در عداد اعداء شهریار چیست۔

توقیع ۵۵ آن شقی مدبر پیوسته از باقی عمر ابد پیوند ما و مدت دولت جاوید بی پایان خسروان آل ساسان از همگی اختر شناسان استفسار می نماید۔

مرفوع ۵۶ ثمرهٔ ذکر خیر گذشتگان از آبا و الاشان خسرو و غیر ایشان بطریق تکرار و استمرار چیست۔

توقیع ۵۶ مقصود ما ازین امر خیر انتما آنست که تا بقای عمر و روزگار سرتاسر باقیماندگان بل همگی آیندگان از اولاد و احفاد ما و سائر اعقاب بندگان خدای جل و علی درین باب با ما اقتدا نمایند انتهی و ثمره اقتدای ابنا به آبا خود در ذکر خیر گذشتگان آنست که نفوس ناطقهٔ انسانی را بعد ازین نشاء در عالم برزخ خواه در صورت تعلق به ابدان مثالی و خواه بدون تعلق بدان روح و راحت عظیم و لذت و سرور بسیار از ذکر خیر و حسن ثنای ابنای ایشان در بارهٔ ایشان دست میدهد چنانچه اصحاب نفوس قدسی و خواص اکمل افراد نوع انسی چون اعاظم انبیا صلوات الله تعالی علیهم و اکابر اولیاء را بعد از خلع خلعت ابدان و وصول بعالم قدس حصول انس تام بدان میباشد چنانچه حضرت خلیل الرحمن صلوات الله علیه در خلال وصول دعای خود استدعای همین نموده چنانچه فرقان حکیم بدان ناطق است آنجا که از زبان آنحضرت میفرماید وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ تفسیر این برین موجب است که بگردان برای من زبان آخر زمانیان را بعد از من بگفتار راست در حق من بحسن صیت و ذکر خیر و جمیل و ثنا و آوازهٔ نیکو در دنیا که اثر آن تا روز رستخیز باقی ماند و لهذا هیچ امتی از امم نیستند که آنحضرت را دوست ندارند و برو ثنا نخوانند و به نیکوئی یاد نه نمایند و همچنین یکی از ائمهٔ اهل بیت عظام علیهم السلام به مبلغی معین

53 M.—Sabab i inkár i shaharyár ín ma'niyi ma'rúf rá kih 'ammah, i mu'taqidán m'uaqid i án and chist kih hargah qismat i azali bá'is i firozi bah roziyi muqarrar bashad har,á,inah bádsháhan rá dar máddah,i 'ita i 'atáyá minnato ziyadah bar sar i sair i ra'ayá wa baraya nakhwahad búd ?

53 Q.—What is the reason that the king contrai to the common opinion accepted by all loyal subjec asserts that since the lot ordained at the creation the cause of each creature's gaining its appointed sul sistence, certainly, in the matter of the dispensing ‹ good gifts the grace of kings upon their subjects an the denizens of the earth is a trifle.

53 A.—Ba'is i in inkar ánast kih mabádá dar waqt i dad wa dihish ba muqtaza i manish i insán ijra i ma ddah, i ihsan i ziyádah dar haqq i hamaginan basabab i guman i 'adam i shukrguzáriyi eshan bar khátir i má girani kunad

53 A.—The reason of this denial is lest (God forbid! when I am dispensing favours, I may, since I am bı a mortal man, suspect men's gratitude and my hear may feel it a heavy burden to heap great benefit upon them all (lit: lest, since I am only mortal th showing of great favour upon all men may by reason ‹ my suspicion of their ingratitude cause heavines. upon my heart).

54 M.—Bachih mújib fulan mard i muqbal rá qabl az án kih bah nafs i khud tahsíl i ghaná numayad yá 'ináyat i shaharyár abwáb i ightina bar rú i rozgár kusháyad dar pallah,i mízán i aghniyá sanjidah and.

54 Q.—On what account did the king in weighin such and such an estimable one put him in the seal of the wealthy, before he himself had amassed wealt or before the king's favour had opened the doors o enrichment upon his life ?

54 T.—Bawásitah,i ánkih dar má bah dídah,i bádsháhi mídíd pesh az ánkih bádsháh shawem. Intahá wa taqrír i ín tauqi' án ast kih ún sanjidah mard i ázádah ham barozgár i Qubad pidar i ma ba wujúd i chandín sháhzadagan az rú i kamál i kar agáhi dar má bah nazar i istahqaq i rutbah,i badsháhí mídíd az ín rú má níz ín mard i sá,ib rá i sáhib nazar rá [kih badín mayah,i giraniyi qadr wa miqdar bal balá tar azan arzanist] dar martabah,i 'itibár i aghniyá m'utabar midárem.

54 A.—Because he saw the kingship in me evei before I became king. End. And the explanatioı of this answer is this, that that well tried and fearles man even in the time of my father Qubád, wheı many other princes of the blood royal were alive, by reason of his perfect acquaintance with affairs saw tha I merited the kingdom, and so I likewise rank tha master of sound judgment and quick perception among the wealthy, for he would be cheap at the price of his present dignities nay at a far higheı one.

مرفوع[53] سبب انکار شهریار این معنی معروض رای که عاطفهٔ معتقدان معتقد آن اند چیست که هرگاه قیمت ازلی باعث فیروزی به روزی مقرر باشد هر آینه پادشاهان را در مادهٔ اعطای عطایا منتی زیاده بر سر سائر رعایا بر آیا نخواهد بود۔

توقیع[54] باعث این انکار آنست که مبادا در وقتی داد و دهش بمقتضای منش انسان اجرای مادهٔ احسان زیاده در حق همگنان بسبب گمان عدم شکرگزاری ایشان بر خاطر ما گرانی کند۔

مرفوع[55] بچه موجب فلان مرد مقبل را قبل ازان که بنفس خود تحصیل غنا نماید با عنایت شهریار ابواب اغتنا بر روی روزگار کشاید در پلهٔ میزان اغنیا سنجیده اند۔

توقیع[56] بواسطهٔ آنکه ما را به دیدهٔ پادشاهی می دید پیش ازانکه پادشاه شویم انتهی وتقریر این توقیع آن است که آن سنجیده مرد آزاده هم بروزگار قباد پدر ما باوجود چندین شاهزادگان از روی کمال کارآگهی در باب نظر استحقاق رتبهٔ پادشاهی میدید ازین رو ما نیز این مرد صائب رای صاحب نظر را که بدین مایهٔ گرانی قدر و مقدار بل بالاتر ازان ارزانی ست) در مرتبهٔ اعتبار اغنیا معتبر میداریم۔

52 M.—Bar zabán i haqíqat-bayán rafiah kih fulán bisyargoi zúd bá-had tá 'israt i zabán kih lázimah,i kasrat i guftár ast o rá dar warlah,há i be payán afganad ?

52 T.—Basabab i gardánidan i o zabán i khudrá bá hawá i khud. Intahá. taqrír i ín tauqí' ánast kih án marjúm kih az qismat i shahámat wa nabáhat hamaná mahrúm ast wa bafart i safahat wa baláhat mausúm (ast) paiwastah kashish i himmat i pastash bah samt i jázibah,i taba' munjazib ast wa tasurruf (1) i taqallub (2) i qalb ash ba gardish i iqtizá i nafs wa khwáhish i manishmutaqallib rast wa paidást kih bázgasht i sáhib i ín hálat siwa i iqtihám i mukhawif wa irtitám i mahalik nabashad, wa az hikam i balighah,i hazrat i Amírul-mominín ast 'alaihi-salam. Lisánul 'áqil i min wara i qalbihi wa qalbuljáhil i min wará i lisánihi ya'ní zaban i daná baran sú i dil i o wáqe' ast wa dil i nádan barán sú i zaban i o wa murád an ast kih zabán i 'áqil tá sukhan bar dil 'arz nah kunad wa rukhsat i takallum nayábad baharakat jurat, nah numáyad wa dil i nádán bar khiláf i an ast ya'ní be mashwarat i khirad harchih az ník o bad guftan rá nashayad bar zabán i khudáwand i an ayad tá saláhi waqt az miyán rawad wa kár bah ziyan girayad dar ín bah az asar i arbáb i sidqakhbar wa 'ismat (3) kirdár wa guftar waqe' ast badín mazmún kih har bámdád zaban ba sá,ir i jawarih wa 'azá khitáb minumáyad kih "kaifa hálukum bikhairin antum am lá" ya'ní chúned wa chihgúnah ed ahwal i shumá ba mújib i khair ast yá nah hamagi bah yak zabán goyand kih hál i má qarín i khairiyat wa 'áfiyat ast agar to biguzári, wa muafiq i ín m'anist khabar i másúr kih *Lisánuka kalbun 'aqúran in allaq tahu qatalaka* ya'ní zaban i to sagest darindah agar ora rahá kuní turá bikushad wa hamáná Hakím khaqániyi shirwáni hamín m'aní ra 'aqd namúdah.

RUBA'I.

Teghest zabán kashidah dar kár,

Zín tegh i kashidah sar nigah dár,

Khássah ki zabán sage gazindahast,

Dar habs i dahán az án figandast [figandahast]

52 Q.—From your Majesty's veracious tongue word has fallen that, very speedily, the slipperin of his tongue, which is the constant concomitan loquacity, will cast a certain chatterer into end whirlpools ?

52 A.—Aye, for the reason that he lets tongue turn whithersoever his fancy chooses. End.' explanation of this answer is this, that, that accur one [lit. stoned one] who is utterly devoid of int igence and nobility and is notorious for extre folly and stupidity, I say that the set of his igno will is always in the direction of the force of his sires. And his intentions whirl round with the va lations of his nature and the longing of his he and it is evident that the end of a man of t sort is nought but horror and ruin (lit. the com into places of horror and arriving at the abode ruin) and among the perfect sayings of His Holin the Prince of the Faithful (Peace be on him this is one

Lisánuláqil i min wará i qalbihí wa
Qalbuljáhil i min wará i lisánihi.

"The tongue of the wise man is behind h heart and the heart of the fool is behind his tongu and the meaning is that the tongue of the wise m until it lays the word before the mind and gets le to speak does not attempt to stir, and the heart of fool is the opposite of this, that is, the tongue of foolish master speaks, without taking counsel of reas whatever, good or bad, may be unfit to speak so t the opportune moment is lost and affairs suffer inju On this matter there is a saying of the veraci and holy masters to the effect that each morn the tongue directly addresses all the members a limbs of the body, thus "kaifa hálukum bikhai antum am lá" *viz.* "How, and in what condition ye. Your affairs well or not so ? "

All reply with one voice," Hál i má qarín i kha yat wa 'afiat ast agar to biguzárí." "Our condit is safe and sound if you but leave us alone" and si lar to this saying is that true one, "Lisánuka k bun 'aqurún in alláqtahu qatalaka." "Thy tongue "a dog that bites. If thou loosest it it will k "thee."

and verily Hakim Kháqáni of Sherwán to the sa effect strung the following:—

QUATRAIN.

The tongue is a drawn sword in affairs,

From that drawn sword preserve thy head,

Specially since the tongue is a biting dog,

And hence is confined in the prison of t mouth.

[1] Cong. [2] Change, turning. [3] Doers and sayers of purity.

مرفوع بر زبان حقیقت بیان رفته که فلان بسیارگوی ودباشد تا عثرت زبان که لازمهٔ کثرت گفتار است ورا در ورطهای بی پایان افگند
توقیع بسبب گردانیدن او زبان خود را با هوای خود انتهی تقریر این توقیع آنست که آن مرجوم که از قیمت
شهامت و نباهت همانا محروم است و بفرط سفاهت و بلاهت موسوم پیوسته کشش همت پستش بجهت
جاذبهٔ طبع منجذب است و تصرف تقلب قلبش با گردش اقتضای نفس و خواهش نفس منقلب و پیدا است
که بازگشت صاحب این حالت سوای اقتحام مخاوف و ارتطام مهالک نباشد و از حکم بالغه حضرت
امیر المومنین است علیه السلام لِسَانُ العَاقِلِ مِنْ وَرَاءِ قَلْبِهِ وَقَلْبُ الجَاهِلِ مِنْ وَرَاءِ
لِسَانِهِ یعنی زبان دانا بر آن سوی دل او واقع است و دل نادان بر آنسوی زبان او و مراد آنست
که زبان عاقل تا سخن بر دل عرض نکند و رخصت تکلم نیابد بحرکت جرأت ننماید و دل نادان برخلاف
آنست یعنی بی مشورت خرد هرچه از نیک و بد گفتن را نشاید بر زبان خداوندان آید تا صلاح وقت ا ش
سیان رود و کار به زیان گراید درین باب از آثار ارباب صدق اخبار و عصمت کردار و گفتار واقع است
بدین مضمون که هر بامداد زبان بسائر جوارح و اعضا خطاب میکند که کَیْفَ حَالُكُمْ بِخَیْرٍ اَنْتُمْ اَمْ لَا یعنی چونید و چگونه اید
احوال شما بموجب خیر است یا نه همگی بیک زبان گویند که حال با قرین خیریت و عافیت است اگر تو بگذاری و موافق
انچه معنی است خبر ماثور که لِسَانُكَ كَلْبٌ عَقُوْرٌ اِنْ اَطْلَقْتَهُ قَتَلَكَ یعنی زبان تو سگی ست درنده اگر او را رها کنی ترا بکشد
و همانا حکیم خاقانی شروانی همین معنی را عقد نموده رباعی تنفیست زبان کشیده درکار * زین تیغ کشیده سر نگهدار *
خاصه که زبان سگ گزنده ست * در حبس دهان از آن فگنده ست.

50 M.—Daulat khwáhán i darbár az mújib i sudúr i amr i wálá darbárah,i dúr namúdan i fulán az huzúr i bargáh bal az nazdíkiyi dargáh darkhwah mínumáyand.

50 Q.—Your loyal servants ask the reason of your high order to exclude such a one from the presence chamber, nay even from the vicinity of the royal abode?

50 T.—Basabab i ánkih az rú i khiyánat az ráhi rá,i durust bajánib i khadí'ah wa fireb má,il shudah. Intahá wa bast i ín ma'ní ánast kih án ziyán-karah zinahár-khwarah (1) paiwastah dar maqám i istishárah az matn i sirát i(2) mustaqím i ra,i sá,ib kanárah giraftah wa hamwárah az hanjar i ustuwar(3) i rawiyah,i sádiq bayaksú raftah wa pairawiyi ráhi rást i durust-raftárán ya'ni mustasharán i mo,tamin rá az dast dádah dar ráh-zaniyi khiyarah,i darain i ahl i istikharah (4) madár bar sulúk i sabíl i qáti'án i turuq nihadah.

50 A.—Because leaving the road of good counsel, from corruptness he has become a lover of guile and deceit. End. And the explanation of this matter is this that, that faithless evil doer, in the council chamber ever turning off from the middle of the solid road of good counsel and for ever deviating from the firm path of rectitude, and having ceased to follow the straight road of those who go right that is of upright counsellors, despoils the good and righteous and has framed his principles after the pattern of highway robbers.

51 M.—Bachih wajh amr i 'álí bah kandan i abwáb i manzil i fulan wálí sadir shud?

51 Q.—On what account has your Majesty's high order gone forth to demolish the gates of the palace of a certain Ruler?

51 T.—Basabab i habs namúdan i o rasúl i márá dar dargáhi khud Intahá ya'ni chún án makhdú'-us-sa'ádat firistádah,i dargáh i Kkisrawi rá chandín gah dar darwazah,i idbar-khanah,i khud mauqúf wa mahbús dáshtah búd balkih az umed i bar i wusúl wa ráhi dakhúl mahrúm wa máyús guzashtah dar ín súrat az rú i wujúb i mukáfát ba misl pádash i(5) jasarat i án be basírat i safíh badín nauyah tanbíh zarúrat ast.

51 A.—Because of his imprisoning my messenger in his house. End. Namely, since that miserable man restrained and confined for some time in the gate of his unlucky house the messenger of the Royal Court, and would not even allow him the opportunity or hope of being received in audience, in such circumstances, as an appropriate recompense is needed, this kind of lesson is required to repay suitably the audacity of that blind fool.

(1) Lit. Truce-breaker (2) Sirát, road, sirát i mustaqím, the right-way often used in Arabic for the Muhammadan religion. (3) Firm. (4) Those who seek the blessing of God (5) Retribution.

مرفوع دولتخواهان دربار از موجب صدور امر والا که درباره دور نمودن فلان از حضور بارگاه و از نزدیکی درگاه درخواه مینمایند —

توقیع بسبب آنکه از رهی خیانت از راه رای درست بجانب خدعه و فریب مایل شد انتهی و بسط این معنی آنست که آن زیان کاره زینهار خواره پیوسته در مقام استشاره از متن صراط مستقیم راه صواب کناره گرفته و همواره از نهج راه استوار روش صادق یکسو رفته و پیروی راه راست درست رفتاران یعنی مستشاران مؤتمن را از دست داده و در راه زنی چیره دار این اهل استخاره مدار بر سلوک سبیل قاطعان طرق نهاده —

مرفوع بچه وجه امر عالی به کندن ابواب منزل فلان والی صادر شد —

توقیع بسبب حبس نمودن او رسول ما را در درگاه خود انتهی یعنی چون آن مخلوع السعادت فرستاده درگاه خسروی را چندین گاه در دروازه او بارخانهٔ خود موقوف و محبوس داشته بود بلکه از تهدید بار و حصول و راه دخول محروم و مأیوس گذاشته درین صورت از روی موجب مکافات بمثل پاداش جسارت آن بی بصیرت مقتضی به نهایت تنبیه ضرورتست —

48 M.—Bachih mújib farmúdah and kih nisbat i malikzádah Narsí bamá nisbat i dawábá i mazarrat-rasán ast bah badan i insán ?

48 Q.—Why has your Majesty said that the co nection of Prince Narsi with your Majesty is like t connection of deadly drugs with the human body?

48 T.—Bajihat i berún raftan i o az matn i jáddah,i rizá i má wa judá'í guzídan az pairawiyi hawá i má. Intahá wa taqrír i ín tauqí' an ast kih chún bahmuwáfaqat wa muwálát i hawá i tab' i ḳhud kih muḳhálafat i hukm i ḳhirad rá lázim dárad az rahi mutáb'at i muqtazá,i rizá,i má dúrí guzídah wa be-mashwarat i 'aql i salah-andesh maslahat i ḳhud dar firoguzásht i pairawiyi rawíyat wa rá,i dánish-árá,i má dídah paidast kih gazand i nisbat i ingúnah farzand az tanáwul i adwiah,i muzirrah wa sumúm i muhlikah dar pesh bal az wajh i samíyat besh ast wa paiwastan bah amsál i o az ḳhwesh wa paiwand dar martabah,i qata'i paiwand i ḳhwesh.

48 A.—On account of his deviation from the hi road of pleasing me and choosing to separate hims from pursuing my wishes. End. And the explanati of this reply is that, since on account of the devoti and love he bears to his own desires [which is o posed to the dictates of reason] he has chosen sepa tion from the road of obedience to my wishes a without the counsel of true wisdom has seen his go to lie in desisting from following my customs a wise opinions it is clear that the harm of the co nexion of such a son is equivalent to eating injuri drugs and deadly poisons and to associate with like (whether of one's own blood or of one's relatio is like cutting off one's own members.

49 M.—Az chih ráh tashḳhís farmúdah and kih fulán shaḳhs mausúm ba ḳhudá-joi búdah ba simat i tauhíd muttasam naḳhwáhad búd ?

49 Q.—Why has your Majesty judged that su a one reputed to be a seeker after God will nev be stamped with the mark of a true believer [lit. w the sign of unity] ?

49 T.—Az ín rú kih har uncbih basama' i o mírasad badán ímán miárad. Intahá wa tabyín i ín ibhám án kih ingúnah mard i nádán kih baraf'i shubhát i ahl nizá' wa jidál tuwáná nabáshad wa harunchih az darogh wa rást wa jáiz wa narawá masmú'i o gardad bidún i rad wa qabúl wa taraddud wa tawaqquf ánrá dar 'idád i búdaní ma'dúd darad, wa be tahqíq wa tamíz i nik o bad i án badan girau gardad hará,inah az mu'asharat i ma'áshir i muhál-go zalál-jo gashtah az sa'ádat i iqrár i tauhíd bah shaqáwat i inkár i án giráyad balkih zúd báshad kih az taríq i i'tiqád bamabdá i wujúd wa íjád wa muntahá i masír (1) wa ma'ád (2) i ḳhud 'and namúdah ḳhweshtan rá az sa'ádat i dárain bebahrah numáyad.

49 A.—Because whatsoever comes to his ea he believes it. End. And the interpretation of t obscure saying is this, that this sort of ignorant m who is powerless to refute the doubts of litigious a schismatic persons, and reckons whatsoever, fa or true, proper or improper comes to his heari [instead of disapproving or approving, proceeding with, or stopping short at it] as among the numl of things likely to be true and without ascertaining o estimating it as good or bad pledges himself straigl way thereto, of a surety from frequenting the co pany of those who utter impossibilities, become wanderer and in place of the blessedness of our co fession of the unity of God is inclined to the wretche ness of denial, nay it quickly happens that, pervert from the path of faith in Him who is the origin all existence and creation and the final goal which all return, he cuts himself off from the blesse ness of a portion in this world and in the next.

(1) Goal. (2) Place or state to which one returns.

مرقوع بچہ موجب فرموده اندکه نسبت ملکزاده نرسی با نسبت دواهای مضرت رسانست به بدنِ انسان ـ

توقیع بجهتِ بیرون رفتنِ او ازمتنِ جادهٔ رضائی ما وجدائی گزیدن از پیروی هوای ما انتهی وتقریر این توقیع آن است که چون بموافقت وموالاتِ هوای طبیع خود که مخالفتِ حکمِ خرد را لازم دارد ازرا وِ متابعتِ مقتضای رضای ما دوری گزیده وبمشورتِ عقلِ صلاح اندیش مصلحتِ خود درفروگذاشتِ پیروی رویّت ورای دانش آرای ما دیده پیداست که گزندِ نسبتِ اینگونه فرزندان تناول ادویهٔ مضره وسموم مهلکه درپیش بل ازوجه سمیت بیش است وپیوستن به امثالِ او ازخویش وپیوند درمرتبهٔ قطعِ پیوندِ خویش ـ

مرقوع ازچه راه تشخیص فرموده اندکه فلان شخص موسوم بخداجوئی بوده بسمتِ توحید متسم نخواهد بود ـ

توقیع ازین روکه هرانچه بسمع او میرسد بدان ایمان می آرد انتهی وتبیینِ این ابهام آنست که اینگونه مردم نادان که برفعِ شبهاتِ اهلِ نزاع وجدال توانا نباشد وهرانچه از دروغ وراست وجائز وناروا مسموع او گردد بدون رد وقبول وتردد وتوقف آنرا درعدادِ بودنی معدود دارد وبی تحقیق وتمیز نیک وبد آن بدان گرَوگردد هرآینه ازمعاشرتِ معاشرِ محال گو ضلال جو گشته ازسعادتِ اقرارِ توحید به شقاوتِ انکارِ آن گراید بلکه زود باشد که ازطریقِ اعتقاد بمبداء وجود واحیا و ومنتهای مصیر ومعادِ خود عود نموده خویشتن راازسعادتِ دارین بے بهره نماید ـ

46 M.—Az chih ráh hukm i jazm ba 'adáwat i fulán kih hamagí arbáb i ikhlás i dargáh dar báb i daulat khwáhiyi o barásti gawáhí mi dihand basudúr paiwastah?

46 T.—Dushmaniyi Khudá az makhá,il i guftár wa kirdár i o áshkár ast wa chún 'adáwat i sáni' mustalzim i 'adawat i masnú'át i ost darin súrat lázim ast kih makhlúqát i án Hazrat rá niz dushman báshad wa dushmaniyi khalq i Khudá batariq-i-aulá dushmaniyi bádshah rá kih háfiz wa háris i eshán ast mulázim dárad.

47 M.—Fulán darún kharáb berún álád kih az dargáhi ma bara i tahqiq i haqiqat i tazallum i dád khwahán ba nawahiyi bilád raftah búd bar mújib i shahádat i siqát batahqiq paiwastah kih ba'illat i qillat i diyánat wa kasrat i akhz i rishwat ighmáz i 'ain az zallat i zalamah namúdah wa basabab i ikhfá,i sitamhá i gúnágún ingúnah bedad i záhir batázagi bar mazlúmán rawá dashtah?

47 T.—An sust-dín i bediyánat dar dár i dunyá az taraf i ma bah kushtan i sakht sazawar ast wa dar ákhirat minjánibillah baghayat mustahaqq i 'uqúbat i beshumár wa khulúd i nar.

46 Q.—Why has your Majesty's decided order go forth that such a one is your enemy though your Majesty's favorite courtiers truly testify to l loyalty?

46 A.—His hatred to God Almighty is pla from his words and deeds, and since the hatred of t Creator brings with it hatred of His creatures, it certain that he is an enemy of the people of God, a hatred of God's people most fully includes hatred the king who is their protector and shepherd.

47 Q.—A certain one evil within, though adorn with outward graces, who went out to the townshi from our Court in order to ascertain the truth of t complaints of certain suppliants for justice, accordi to the testimony of reliable men, [it has been we ascertained], by reason of his want of probity and utt corruptness shut his eyes to the transgressions o oppressors and by concealment of all sorts of tyrann has in this wise obviously committed a fresh injustic upon those oppressed ones.

47 A.—That unrighteous and corrupt one in th house of this world merits from me a cruel deat and in the other world from Almighty God he i most worthy of infinite punishment and perpetua sojourn in Hell-fire.

مرفوع [۴۶] از چه راه حکم جزم بعداوت فلان که همگی ارباب اخلاص درگاه در باب دولتخواهی او براستی گواهی میدهند شنیده و پیوسته

توقیع [۴۶] دشمنی خدا از مخایل گفتار و کردار او آشکار است و چون عداوت صانع مستلزم عداوت مصنوعات اوست درینصورت لازم است که مخلوقات آن حضرت را نیز دشمن باشد و دشمنی خلق خدا بطریق اولی دشمنی پادشاه را که حافظ و حارس ایشان است لازم دارد.

مرفوع [۴۷] فلان درون خراب بیرون آباد که از درگاه ما برای تحقیق حقیقت تظلم دادخواهان بنواحی بلاد رفته بود بموجب شهادت ثقات تحقیق پیوسته که بعلت قلت دیانت و کثرت اخذ رشوت اغماض عین از زلات ظلمه نموده و بسبب اخفاء ستمهای گوناگون اینگونه بیدادطاهر بتازگی بر مظلومان روا داشته.

توقیع [۴۷] آن سست دین بسبب خیانت در دار دنیا از طرف ما بکشتن سخت سزاوار است و در آخرت منجانب الله بنهایت مستحق عقوبت جاویدانی و خلود نار.

44 M.—'Amil i a'mál i Qúmis dar taufír i khwárazm jid wa ijtihád wa dar taksír i mawád i 'imárat wa zará'at i an bilád bazl i masa'iyi jamílah ba mablaghe rasánídah kih mahsúl i irtifá'i rá az qarár i miqdár i m'amúl i sair i fusúl muzá'af gardánídah?

44 T.—Hamín dam naqd mablagh i pánsad hazár dirham ba sighah,i silah,i in khidmat i sitúdah bah án kár-azmúdah wasil sázand wa barasm i taz'íf bar marsúm i muqarrar i o biyafzávand wa hamagi qurá wa mazári' kih az chahár sú badan náhiyah paiwastah dákhil i 'amal i sábiqah,i o numáyand ta magar lawahiq i mazkúrah rá dar ma'múre bama'múrah,i mazkúrah mulhaq gardánídah bah taqwiyat i husn i 'amal i o ra'áyá i hamagí 'amál qawí hál wa sair i 'ummál fárigh-ul-bál bashand.

45 M.—Basabab i kudámín jináyat i jání yá khiyánat i malí amr i wálá bah istisál i fulán wálí wa istífa i amwál i o bar wajhi mustaufí dar kamál i kunj-káwí wa istiqsá sudúr yáftah.

45 T.—Bamújib i 'aql wa shara' bar salátín i zawil-iqtidár bahukm i wujúb i izá'at i munkar wa ishá'at i ma'rúf wájib ast kih hamagí himmat bar muqtaza,i salahi 'am wa nizám i tam masrúf dáshtah amwál i khássah,i khud wa 'ámmah,i mardum rá az fasád i 'álam basú i saláhi án sarf numayand. Intahá y'aní dar súrate kih baqá i amwál dar dast,i ashab i nufús i sharírah mújib i faná,i árám i anfus wa khalal i bina i nizám i áfaq gardad bar arbáb i nufús i khair az báb i wujúb i daf'i zarar i mutayaqqan yá maznún zarúr ast kih án bádiyi shurúr rá az tassarruf dar unchih az mabadiyi án ast báz dárand wa sarmáyah,i fasád i orá dar masárif i saláhi 'ámmah khássah hifz i hauzah,i adyán wa pás i námús i nufús wa abdán sarf namúdah hamagí rá bashá,istagiyi tamám ba isláhi nizám i jumlagi báz arand.

44 Q.—The Governor of the Pargannahs of Q
miss has so exerted himself in increasing the reve
of Khwarazm and in increasing the materials of bui
ing and in developing agriculture in those cities a
lands that the expansible revenue has doubled
estimate of the instalments for the whole year?

44 A.—Instantly let them pay as reward to t
capable officer for this excellent service the sum of f
hundred thousand dirhams and let his fixed pay
doubled, and let them include all the hamlets and la
adjacent to that quarter in his former pargannahs
that he having joined the said adjoining lands in pr
perity along with his prosperous province, the inha
tants of all the pargannahs, by reason of his excell
administration may become well off and all my offi
be at ease in their minds.

45 Q.—On account of what mortal crime or
honesty has the high order of my Lord gone fo
for the uprooting of a certain Governor and for
complete confiscation of his wealth in the most sea
ing and painstaking way?

45 A.—Both by reason and law it is incumb
on powerful kings, owing to the necessity of dest
ing evil and extending what is excellent, that empl
ing their whole endeavour for the needs of the pu
weal and for perfect administration, they should dev
both their own private wealth and that of all me
the world's good instead of to its ruin. End. Tha
to say, if the fact of wealth remaining in the hand
evil men becomes a cause of the destruction of m
happiness and a fundamental injury to the g
government of the world, it becomes necessary
good men, as coming under the general duty wh
falls on us to remedy certain or prospective har
to restrain that evil doer from power over those thi
(viz. riches) which are among the causes of th
evils, and by using that root of all his wickedness
works of general utility (such especially as the c
of religious objects and provision for men's bod
and spiritual wants) to divert all those monies skillf
towards the general improvement of all.

مرفوع عامل اعمال قومس در توفیر خوارزم جد و اجتهاد و تکثیر مواد عمارت و زراعت آن بلاد بذل مساعی جمیله بلیغه رسانیده و که محصول ارتفاعی را از قرار مقدار معمول سایر فصول مضاعف گردانیده۔

توقیع همین دم نقد مبلغ پانصد هزار درهم بصیغه صله این خدمت ستوده به آن کارآزموده واصل سازند و به رسم تضعیف بر رسوم مقرر او بیفزایند و همگی قری و مزارع که از چهار سو بدان ناحیه پیوسته داخل اعمال تقلد او نمایند تا اگر نواحی مذکوره را در معموری بمعمورهٔ مذکوره ملحق گردانیده به تقویت حسن عمل او رعایای همگی اعمال قوی حال و سایر عمال فارغ البال باشند۔

مرفوع بسبب که این جنایت جانی یا خیانت مالی امر والا به استیصال فلان والی و استیفاء اموال او بر وجه مستوفی در کمال کنجکاوی و استقصا صدور یافته۔

توقیع بموجب عقل و شرع بر سلاطین ذوی الاقتدار بحکم وجوب اماتت منکر و اشاعت معروف واجب است که همگی همت بر مقتضای صلاح عام و نظام تام مصروف داشته اموال خاصهٔ خود و عامهٔ مردم را از فساد عالم بسوی صلاح آن صرف نمایند انتهی یعنی در صورتیکه بقای اموال در دست اصحاب نفوس شریره موجب فساد آرام انفس و خلل بنای نظام آفاق گردد بر ارباب نفوس خیر از باب وجوب دفع ضرر متیقن یا مظنون ضرورست که آن بادی شرور را از تصرف در آنچه از مبادی آنست باز دارند و سرمایهٔ فساد او را در مصارف صلاح عامه خاصه حفظ حوزهٔ ادیان و پاس ناموس نفوس و ابدان صرف نموده همگی را بشاشتگی تمام به اصلاح نظام جلگی باز آرند۔

42 M.—Bachih istinád fulán sálár r báwujúd i zuhúr i kamál i martabah,i itá,'at wa inqiyád i ma'húd dar i'dád i ahl i 'isyán wa 'inád ma'dúd dáshtah and ?

42 T.—Chih án sust rái kih az fart i sakht rúi bá kamál i zo'f wa nátuwání wa nihayat i tan-ásání wa tawání da'wiyi jaládat i jibillí wa najdat i tab'í mikunad az insiram i kárhá kih az 'uhdah,i ihtimám i o shawad tan (1) bah 'itiráf i 'ajz dar nadádah khudrí az qabúl i amr i mutá' bah bahánah,i 'adam i liyáqat i án kár wa nuzúl i án az marátib i manzilat wa miqdár i o dar libás i izhar,i tajallud wa iqtidár imtiná' minumáyad.

43 M.—Farmán i náfiz i khisrawi dar bárah,i fulán sálár bah ámadan i darbár infáz wa isdár yaftah búd wa o bah bahánah,i tasaqul i ahmal wa takasul i asqál az qiyám banuhúz taqá'ud minumayad wa az in ráh rahi shudan wa ámadan bar o sakht dushwár míayad ?

43 T.—Agar án sabuksar ba,'uzr i kasrat i hawáshi wa giráníyi asbáb i ghawáshi wa ma,únat takásul wa tawání minumayad wa harakat bahamagi'nbá,iq bar o 'azím saqil ú áyad má bah ba'ze az o iktifá minumá,em wa bár i sangín az dosh i o bardáshtah basar i tanhá az o qana'at mifarma,em.

* The construction is án sustráe * * * az insiram i kárhá * * * * tan bah 'itiráf i 'ajz dar nadádah * * * khudrá az qabul w. g. imtiná' minumáyad.

Tan dar dádan-to be occupied with.

42 Q.—On what grounds have you reckonec certain General as a criminal and enemy, althou he exhibits complete obedience and customary s vice ?

42 A.—Because that fool who on the strength his ferocious face sets up to be naturally pron and brave in spite of his utter imbecility and uselo ness and extreme self indulgence, does not think owning his incapacity for the discharge of the dut proper to his office, but assuming the garb of vigour courage disobeys my valid orders on the pretei that the work is not suitable and is too petty for rank and dignity.

43 Q.—The valid command of your Majesty l issued for a certain Chief to come to the audiei chamber and he, on the pretence of the heaviness his luggage and his inability to carry it, instead trying to stand up straight sits down, and thus becomes most difficult to him to come hither ?

43 A.—If that light-headed one, alleging t number of his dependants and the heaviness of furniture and clothes, exhibits indolence and apat and the mere act of moving with all his belongin becomes very onerous to him, we will content ou selves with a little only from him, and will remove t heavy load from his shoulders and be satisfied merc with his head.

مرفوع[۱۴۲] بجهت استناد فلان سالار را با وجود ظهور کمالِ مرتبهٔ اطاعت و انقیاد معهود در عدادِ اهلِ عصیان و عناد معدود داشته‌اند۔

توقیع[۱۴۳] چه آن سست رای که از فرطِ سخت روی با کمالِ ضعف و ناتوانی و نهایتِ تن آسانی و توانی دعوی جلادتِ جبلی و تجلدِ طبعی میکند از انصرامِ کارها که از عهدهٔ اهتمامِ او شود تن به اعترافِ عجز در نداده خود را از قبولِ امرِ مطاع به بهانهٔ عدمِ لیاقتِ آنکار و نزولِ آن از مراتبِ منزلت و مقدارِ او در لباسِ اظهارِ تجلد و اقتدار امتناع مینماید۔

مرفوع[۱۴۴] فرمانِ نافذِ خسروی دربارهٔ فلان سالار به آمدنِ دربار انفاذ و اصدار یافته بود و او به بهانهٔ ثاقلِ احمال و تکاثلِ اثقال از قیام نهوض تقاعد مینماید و ازین راه راهی شدن و آمدن بر وی سخت دشوار می‌آید۔

توقیع[۱۴۵] اگر آن سبکسر بنابر کثرتِ حواشی و گرانی اسبابِ حواشی و مؤنات تکاسل و توانی مینماید و حرکت بهگی علاوه به عظمِ ثقیل می‌آید ما به بعضی از و اکتفا مینمائیم و بارِ سنگین از دوشِ او برداشته بسر تنها از و قناعت می‌فرمائیم۔

39 M.—Mújib i amr ba nahí wa nafyi fulán munhí az shughl i inhá wa ikhbár wa qurb i darbar chíst?

39 T.—Bá'is ánast kih asmá' i márá láharf i si'áyat-amez dar ta'ab i istimá' andákht wa niyathá i márá bar mardum fásid sákht. Intahá wa taqrír i ín tauqí' ánast kih sarfásar i akhbár i án tihí-maghz i purguftár kih basabab i tarf i darogh-sigálí az farogh i ihtimál i wuqú' khálí uftád wa az ghayat i sabuk-sari-'yi o basl wa sarsarí rudád bar sami'ah,i má giraní namúd chandán kih az tawátur i istimá'i khuráfát i beháṣil wa tamrahát i bátil dar haqq i dúr wa nazdík wa bad wa nik kar badán bad kashídah búd kih khudá nakhwástah niyat i khair-bunyád i márá dar bárah,i bilád wa 'ibád az saláh bah fasád baz árad.

40 M.—Bachih istihqáq farmúdah and kih fulán sitúdah-manish ázmúdah-rawish az khawás i mu'taqidán i durust ikhlás i mást?

40 T.—Sirr i ín guftah ánast kih paiwastah márá bar 'uyúb i nihuftah,i ma dar pardah ittilá' mídihad wa dar izálah,i ásár i án ziyádah bar tuwán wa imkán lámahálah míkoshad, wa tá ghailah,i tabí'át wa lawázim i án dar dárain bamá narasad ánrá az dushman wa dost wa nazdík wa dúr hasbalmaqdúr míposhad.

41 M.—Chih chíz miyán i fulán níko-shamá,il wa názish wa idlál i o há,il ámadah kih basabab i án iktilál i b'ud dar biná i qurbash ráh yáftah?

41 T. Fart i idlál i o mújib i imlál i má ámadah—Intahá wa tauzíhi ibhám i ín tauqí'i waqí' ánast kih názish i ziyádah ba máddah, i imtiyáz kih sarmáyah,i náz i o búd bá'is i ifrat i káhish dar marátib i khwáhish i má bado gardídah chunánchih dar amsál i sá,ir wáq'i ast kasrat-ul-idlal i dái'yat-ul-imlál áre namak i bisyár shorí bárárad wa nazdikiyi mufrit dúri samrah bakhshad,

39 Q.—What is the reason of the order perentorily excluding a certain one of our reporters fr employment in the Secret Intelligence Departm and indeed from the audience chamber?

39 A.—The reason is this that by his malicio conversation he has whelmed my ears in passion a has made me entertain evil intentions towards me End: And the explanation of this reply is this, tl all the reports of that empty-headed, voluble fello which by reason of the abundance of his vain imag nations were devoid of the faintest suspicion of t light of truth, and on account of his extreme fo turned out to be utterly baseless and superficial, c pressed my ears to such a degree that by frequ listening to his useless and misleading falsehoods r pecting those near and those afar off, good and b the matter came to such a point that, (which G forbid), he should well nigh turn my stable heart fr good to evil intent in respect of the cities and peo of my dominion.

40 Q.—On what account did your Majesty d clare that a certain excellent and experienced pers was one of your specially faithful and real friends?

40 A.—The hidden reason of this saying is th that he invariably informs me privately of my secr faults and certainly strives beyond his power a beyond even the possible to remove all traces there and in order that the evil of the results and cons quences thereof may not reach me either in th world or hereafter, he conceals them as far as possible from friend and foe, from near and far.

41 Q.—What has intervened between such a such a one of excellent seeming and his proud sel confidence so that injurious distance has thereby foun its way into the foundation of his intimacy with you Majesty?

41 A.—The excess of his pride has become th cause of my displeasure. End. And the explanatio of what is obscure in this veracious reply is this *viz.*, that his excessive self-confidence in the matte of his dignity (which was the root of that self-confi dence) became the cause of the diminution in th degree of my esteem for him, as is illustrated i numerous proverbs.

The increase of pride is the lover of sorrow,

And too much salt sows saltpetre,

And excessive nearness produces distance.

مرفوع موجب امر نهی و نفی فلان منهی از شغل انشا و اخبار و قرب در بار چیست۔

توقیع باعث آنست که اسماع ما را بحروف سعایت آمیز در تعب استماع انداخت و نیتهای ما را بر مردم فا
ساخت انتهی و تقریر این توقیع آنست که سرتاسر اخبار آن تهی مغز پرگفتار که بسبب فرط دروغ سگالی از
فروغ اشتمال وقوع خالی افتاده و آز غایت بیکسری او بعضی اهل سرسری روداده بر سامعهٔ ما گرانی نمود
چندانکه از تواتر استماع خرافات بیحاصل و ترهات باطل در حق دور و نزدیک و بد و نیک کار بدانجا کشیده بود
که خدانخواسته نیت خیر بنیاد ما را در بارهٔ بلاد و عباد از صلاح به فساد باز آرد۔

مرفوع بچه استحقاق فرموده اند که فلان ستوده منش آزموده کردش از خواص معتقدان درست اخلاص است

توقیع سر این گفته آنست که پیوسته ما را بر عیوب نهفتهٔ ما در پرده اطلاع میدهد و در ازالهٔ آثار آن زیاده
بر توان و امکان لامحاله میکوشد و تا غایت تبعات و لوازم آن در دارین بازرسد آنرا از دشمن و دوست و نزدیک
و دور حسب المقدور می پوشد۔

مرفوع چه چیز میان فلان نیکو شمائل و نازش و ادلال او حائل آمده که بسبب آن اختلال بعید در بنیات قرینش
راه یافته۔

توقیع فرط ادلال او موجب ملال ما آمده انتهی و توضیح ابهام این توقیع وقیع آنست که نازش زیاده بادهٔ امتیاز که
سرمایهٔ ناز او بود باعث افراط کاهش در مراتب خواهش ما به او گردیده چنانچه در امثال سائره واقع است گشته که
الادلال ذاعیة الاملال آری تنگ بسیار شوری بار آرد و نزدیکی مفرط دوری ثمره بخشد۔

36 M.—Mújib i 'azl i fulán az tasarruf dar 'ámáli diwání wa, ashghál i mulk wa mal i sultáni chíst?

36 Q.—What is the cause of such and such a being deprived of authority in the administration justice and in matters of State policy and finance?

36 T.—Dar'in wilá záhir shud kih bar o bázgasht i wadí'athá girán ast az ín sabab sabuk ámad bar má intizá'i á'mal az o Intahá wa tauzihi ín tauqí'i mubham ín ast kih chún radd i wadá,e' wa amánat bah arbáb i ánhá nizd i o muta'assir bal muta'azzir ast lajaram tauliyah,i á'máli diwán kih dar ma'ni hukm i wadí'at dárad az o istirdád shud ta magar az ín isti'adat kih bar má baghayat sabuk wa asán ast wa bar o bisyár dushwár wa giran buad ba sa'ádat i i'ádat i wadái,' 'ádat numáyad.

36 A.—It has become apparent of late that repayment of trusts is a heavy burden to him a hence it is a light thing for me to withdraw affa from him. End. And the explanation of this ol cure reply is this, that since the returning of tru and deposits to their owners has become difficult, m wellnigh impossible to him, the charge of the affa of Justice which are a species of trust has inevitab been withdrawn from him so that possibly by th resumption (which to me is a light and easy matt and to him so heavy and difficult,) he may pe haps regain the excellent habit of faithfully dischar ing trusts confided to him.

37 M.—Fulán 'ámil i baqidár kih juz baqáyá,i sarkár chízo az ashyá i dunyá,i fáni báqi nah dárad muhassilán i díwán kár i taqáza chún nafas bar o tang giriftah and

3 Q.—A certain official who is in arrears a who, save these unrealized dues of Government, po sesses nought of this perishing world's goods is b yond measure pressed by the Board of Revenue, ye even unto death?

37 T.—Arbab i diyánat wa adiyán bar khiláf i káwish i dúr az kár i asháb i kifáyat i sarkár i díwán dar tahqiq i haqiqat i hál i o dar wujúd wa 'adam i mál wa manál tafahhus i káfi bajá árand agar marfú' simat i wuqú' dashtah báshad az mutálabah darguzashtah ba hál i khudash guzárand wa az khalis i amwal i khálisah, i ma muwáfiq i hamán mablagh kih az o bawusúl narasidah basighah,i silah bado wásil sazand.

37 A.—Let some upright and religious person contrary to the inappropriate perquisition of ove economical servants of the Treasury, enquire into th facts of his case and make full investigation as to th existence or non-existence of State monies and profit in his possession, and if the account seems to be tru let the balance be forgiven him, nay further, let then give him as a free gift from my privy purse a sun equivalent to the amount of the arrears.

38 M.—Fulán lashkari kih az gháyat i diláwari dar kárzárhá,i mukhauwaf khwesh rá bai qalb i sufúf i dushman zadah á-ár i tajallud bazuhúr miáward wa lawázim i najdat bakár míburd dar in wilá ba 'ádat i ma'hú l dar ma'rikah,i (1) harb i atrák (2) ba mazán (3) i halák raftah bar qatl ámad?

38 Q.—A certain soldier who by reason of his unusual bravery used to fling himself on the very centre of the enemy's lines in the most terrible fights and evince the greatest courage and promptitude, lately, according to his wont, in a battle with the Turks rushed on into a deadly spot and was slain.

38 T.—Nakhust mablagh i panjáh hazár dirham i naqd barasm i iqámat i mátam(4)ba aitám i o rasánand wa marsúm i mustamir i ora bar eshán muqarrar dárand agar az aulad wa ahfad mándah(5)báshad wa illá bakhweshán wa paiwastagán i o wásil sazand.

38 A.—Firstly, let my people send fifty thousand dirhams to his orphans to pay for the funeral and mourning and let the Treasury always pay them his regular salary, that is, if he have left children or grandchildren, and if not, then let the money be paid to his relations and connections.

(1) Field of battle (2) The Turks are said by Mahommedans to be descended from a Son of Noah. (3) Lit-a place of ruin. (4) The

مرفوع موجب عزل فلان از تصرف در اعمال دیوانی و اشتغال املاک و مال سلطانی چیست۔

توقیع در تحویلداران ظاهر شد که بر دو بازگشت و دیها گرانست ازین سبب سبک آمد بر ما انتزاع اعمال از وی انتهی و توقیع این توقیع بهم آنست که چون رد و ودائع و امانات به ارباب آنها نزد او متعسر بل متعذر ست لاجرم تولیت اعمال دیوان که در معنی حکم ودیعت دارد از وی استرداد شد تا مگر ازین استفادت کار بر ما بغایت سبک و آسانست و بر وی بسیار دشوار و گران بود بسعادت اعادت ودائع عادت نماید۔

مرفوع فلان عامل باقیدار که جز بقایای سرکار چیزی از اشیای دنیای فانی باقی ندارد محصلان دیوان کار تقاضا چون نفس بر وی تنگ گرفته اند۔

توقیع ارباب دیانات و اولیای برخلاف کاوش دور از کار اصحاب کفایات سرکار دیوان در تحقیق حقیقت حال او در وجود و عدم مال و منال تفحص کافی بجا آرند اگر مرفوع سمت وقوع داشته باشد از مطالبه در گذشته بحال خودش گذارند و از خالص اموال خالصه ما موافق همان مبلغ که از وی بوصول نرسیده بصیغه صله بدو واصل سازند

مرفوع فلان لشکری که از غایت دلاوری در کارزارهای مخوف خویش را بر قلب صفوف دشمن زده آثار تجلد ابطهور می آورد و لوازم نجدت بکار می برد در تحویل ابعادت معهود در معرکه حرب اتراک بطان بهلاک رفته بقتل آمد۔

توقیع نخست مبلغ پنجاه هزار درهم نقد برسم اقامت ماتم بایتام او رسانند و مرسوم مستمر او را بر ایشان مقرر دارند اگر از اولاد و احفاد مانده باشند و الا بخویشان و پیوستگان او واصل سازند۔

35 M.—Marzbán i Sifáhán m'azirat-khwáhán badargah ámadah bará-at i zimmah, i khud az sá,ir i gunáhán kih badán muwákhaz wa mutálab ast d'awi minumáyad wa har nechih az nik wa bad bado nisbat mídihand az nawsában wa kárkunán i khud mídanad?

35 T.—'Uzr i o bawujúh,i 'adidah ghair i muwajjah wa nápasandídah ast wa chihgúnah m'azirat i qátil darbáb i maqtúl bah hawálat i ti'l i khud bah alah,i qatl maqbúl i arbab i'uqúl tawánad búd. Intahá wa hásil i in tanqi'i waqi' mutabiq i mantúq (1) i ba'ze az ahádis (2) i tariqah,i ahl i Bait (3) 'alaihimussalám ast chunánchih az Imám i a,immah, i anám Amír-ul-momimin (4) 'alaihi-salam riwáyat shudah kih dar bab i ghulámo kih bamújib i farmúdah,i sáhib i khud shakhsera bah qatl awardah búd farmúdand kih "walal 'abdurrajuli illá kasaifihi yuqtalussaiyidu wa "yustau-da'ul 'abdus-ijun" ya'ní "áyá nest ghulám i mard illa manand i shamshír i o saiyidi orá qisás namúdah ghulámrá mahbús sázand wa dar riwáyate baja,i lafz i "illa kasaifihi" "illa ka'asáhu" wárid ast wa az Hazrat i Imám i natiq bahaq Ja'far i Sádiq 'alaihissalám niz manqúl ast kih saiyidra bajá,i 'abd qisás numáyand walekin ma'múl i fuqahá binábar i záhir i hukm i kitab (5) Haissa qálallahu ta'ala "Annafsu binnafsi" khiláf i in ast chih záhir ast kih murád az in "nafs" nafs i qatil wa mubáshir ast (6) nah amir wa ham chunin akhbár i muta'addidah az jumlah, i riwáyát i Hazrat i Abi Ja'far ast 'alaihissalam kih 'abd i mámúr rá bah qatl árand wa saiyid i amir ra mahbús i abadi nigáh dárand wa az rú,i táwil har do khabar i sábiq rá bar in ma'ni hamal kardah and kih murad az in ámir án ast kih 'ádat i o bar in ma'ni jari báshad kih 'abd i khudrá ba ighrá (7) wa iljá, i tamám bar qatl i mardum majbúr darad. Dar in súrat qatl i o bínabar i wujúb i daf' izarar wa fasad az bilad wa 'ibád bar imám lazim ast.

35 Q.—The Governor of Isfahan has come to court seeking to excuse himself and claims acquittal from all the crimes on account of which he has been called to answer and held responsible and whatever good or bad is set to his account he attributes it all to his officers and deputies?

35 A.—His excuse is for numerous reasons vain and unsatisfactory. How could any person of sense allow the excuse of a murderer as to his victim, if the murderer should lay the blame of his act upon the instrument with which he did it? End. And the pith of this veracious reply is in conformity with the meaning of some of the Religious Precepts of the Descendants of the Prophet (Peace be on them) Even as was told of that Imám of *Imams of the people*, the Prince of the Faithful (Peace be upon him)! Hazrat Ali who pronounced as follows in the case of a slave who according to the order of his master had killed a man "the slave of the man is only like his sword. Slay the master and commit the slave to prison" *viz.*, the slave is nothing but the man's sword as it were. "Execute the master and imprison the slave" (and in one version there come the words, "like his stick" instead of "like his sword") and the following was also attributed to His Holiness the veracious Imám Ja'far i Sadiq (Peace be on him!) "Slay the master in place of the slave" but the practice of those learned in the Law is contrary to this and is in accordance with the plain precepts of the Quran as God Almighty said "Life for Life" where it is clear that the meaning of this word "Life" is the life of the murderer, the man who actually slew the victim, not the one who gave the order and similar are repeated precepts from all the sayings of His Holiness Abi Ja'far* (Peace be on him!) thus "Let them slay the slave who got the order and imprison for life the master who gave it," and the wise have explained these two opinions in the following manner *i. e.*, that the meaning of this word, instigator or commander is this, that his constant habit was such that he would by coaxing and all kinds of cajolery compel his slave to kill men. In such a case the execution of the master would be the bounden duty of the Imám seeing that it was incumbent on him to remove evil and harm from the cities and from the people of God.

[*The Khalifah Mohammed Báqir].

(1) Spoken the saying. (2) Traditions. (3) Here means of the house of the Prophet and especially the Imáms. (4) The first Imám. (5) "The Book" par eminence the Quran. (6) One who personally acts in a matter. (7) Instigating.

مرفوع[۳۳] مرزبانِ جوناهان معذرت خواهان بدرگاه آمده برائتِ ذمّهٔ خود از سائر گناهان که بدان مواخذه و مطالب
است دعوی می‌نماید و هر آنچه از نیک و بد و نسبت بوی رسیده از منسوبان و کارکنانِ خود دیده اند.

توقیع[۳۵] عذر او بوجوه عدیده غیر موجّه و ناپسندیده است و چگونه معذرتِ قاتل در باب مقتول به حوالتِ فعل خود
به آلهٔ قتل مقبولِ اربابِ عقول تواند بود انتهی و حاصلِ این توقیع مطابقِ منطوقِ بعضی از احادیثِ طریقهٔ
اهلِ بیت علیهم السلام است چنانچه از امامِ ائمه امام امیر المؤمنین علیه السلام روایت شده که در بابِ غلامی که
بموجبِ فرمودهٔ صاحبِ خود شخصی را به قتل آورده بود فرمودند که وَهَلْ عَبْدُ الرَّجُلِ اِلَّا كَسَيْفِهِ يُقْتَلُ
السَّيِّدُ وَيُسْتَوْدَعُ الْعَبْدُ السِّجْنَ یعنی آیا نیست غلامِ مرد الّا مانندِ شمشیرِ او سید او را قصاص نموده غلام را
محبوس سازند و در روایتی بجای لفظِ اِلَّا كَسَيْفِهِ اِلَّا كَعَصَاهُ وارد است و از حضرتِ امام بحق ناطق جعفرِ صادق
علیه السلام نیز منقول است که سید را بجای عبد قصاص نمایند ولیکن معمولِ فقها بنا بر ظاهرِ حکم کتاب حیث قال
الله تعالی اَلنَّفْسَ بِالنَّفْسِ خلافِ این است چه ظاهر است که مراد ازین نفس نفسِ قاتل و مباشر است
نه آمر و همچنین اخبارِ متعدده از جملهٔ روایاتِ حضرتِ ابی جعفر است علیه السلام که عبدِ مامور را به قتل آرند و سید آمر را
محبوسِ ابدی نگاه دارند و از روی تاویل هر دو خبرِ سابق را برین معنی حمل کرده اند که مراد ازین آمر آنست که عادتِ
او برین معنی جاری باشد که عبدِ خود را با غراء و الجاءِ تمام بر قتلِ مردم مجبور دارد در صورتِ قتلِ او بنا بر وجوبِ دفعِ
ضرر و فساد از بلاد و عباد بر امام لازم است.

33 M.—Inkár i mazhab i fulán sitúdah-símá bah chih sabab bar zabán i sidq-bayán raftah?

33 Q.—On what account has the truthful t (*i. e.* of your Majesty) declared that the religi such and such an apparently excellent m naught?

33 T.—An árástah-záhir nikohídah-bátin khweshtan rá ba tahsíl i khushnúdíyi má khushnúd sákhtah wa qat'an bah istihsál i sarmáyah, i khursandí wa razámandíyi khudáwand wa mauláyi má bandagán Haq Jalla wa 'alá nazar na yandákhtah.

33 A.—That outwardly fair-seeming, but in ly evil one has set himself to please me, bu utterly turned away his eyes from the good of ing and satisfying Almighty God, the Lor Master of us, His creatures.

34 M. Bachih 'illat amr i wálá bah isqát i fulán az darjah, i 'áliyá,i 'adálat sudúr yáftah?

34 Q.—On what account has my Lord's mand issued to remove such and such a one fro lofty rank of the justice seat?

34 T.—Bamá rasíd kih dar iqámat i qawá'id i insáf az sháhráhi qawím i istiqámat bayaksú inhiráf míjoyad wa dar tahqíq i usúl i qazáyá taríqah, i ifrát i hamíyat wa 'asabíyat kih mújib i wufúr i ikhfá wa ibhám i haqáiq i umúr ast mípoyad.

34 A.—It has reached me that in the establ of the rules of justice he tries to depart fr straight road of truth, and in settling the prin of decisions he pursues the path of extreme par and severity which is a cause of complete co ment and of the disguising of the reality of thi

مرفوع[22] انکارِ مذهبِ فلان مشهود چنانچه بسبب بزبانِ صدق بیان رفته۔
توقیع آن آراسته ظاهر نکوهیده باطن خویشتن را بتحصیلِ خوشنودی ما خوشنود ساخته و قطعاً به استحصالِ
سرمایهٔ خرسندی و رضامندی خداوند و مولای ما بندگان حق جلّ و علی نظر نینداخته۔
مرفوع آنکه بجهالت امرد الا به اسقاطِ فلان از درجهٔ علیای عدالت صدور یافته۔
توقیع بار سیده کرد در اقامتِ قواعدِ انصاف از شاهراهِ قویمِ استقامت بیکسو انحراف می‌جوید و در تحقیقِ
اصولِ قضا با طریقهٔ افراطِ حمیت و عصبیت که موجبِ وفورِ اخفا و ابهامِ حقائقِ امور است
سعی پوید۔

nifáq i pádsháh-khwahán kih khud rá khwáhán i daulat i o wá minamúdand chand dafa' ittifáq uftád wa ín amr i munkar mukarrar rú,i dád Wazír i faqíd-ul-misal 'adím-un nazír bar sabíl i zarb-ul-masal dar sauq i kalám bar zabán ránd (1) kih salúk i ín 'azíz kih az dalálat i ahl i zalálat rahi hidáyat wa taríq i tahqíq baro masdúd ast wa az ín ráh khud rá dar silk i mulúk i bázim munkharat mídánad báman az rú,i durastiyi misal á,inah,i mu'áinah,i hál i dahqánán i ín kishwar ast bá tabar i hezumshikan kih bah hangám i ihtiyaj dar mausim i garmá bajihat i tahíyah,i máyahtaj i zamistan wa sa,ir i fusúl dar nigahdásht wa ihtirám i án ihtimám i tamám mabzúl dáshtah bakár dararand wa ba'd az farágh dastah az án bar áwardah wa rishtah bajá,i án guzránidah ba muháfazat i tamám az mekhe darawezand wa báz chún badán niyazmand shawand az rú,i 'izzat firod áwardah dastah bajá i 'iláqah nasb namáyand wa bah ihtiyát i bisyár kár farmáyand aknún chandest kih bá man ín shewah m'amúl wa ín taríqah,i maslúk mídarad tá gardún i gardán chihgúnah khirámad wa kár i rozgár bakujá anjámad.

"Inmá ilá 'izzin wa mulkin wa inmá ilá zullin wa hulkin."

MISRA'H.

Tá dar miyán i khwástah,i kirdagár chíst.

despair; and whensoever by his skill affairs were brought to a happy end, his disloyal enemies would again turn to insinuation and would so shake the chain of doubt in his regard that from this reason the king would cause a man so wise that in the spheres of thought and political action belonging to the office of a Prime Minister he was fit to be the rival of the Great Preceptor (Aristotle) to be loaded like a madman with an iron collar and fettered with chains. In short when these tortuous actions on account of the vicious enmity of the King's evil counsellors, who called themselves his well wishers, happened several times and this atrocious conduct was repeated, that incomparable and unequalled Vazir, by way of citing an adage, when he began to speak let fall from his lips that the conduct of this friend (*i.e.* the Prince (upon whom owing to the guidance of bad counsellors the road of goodness and the path of right are closed and hence he thinks himself to be counted on the roll of wise Princes,) is in my respect exactly like a mirror showing the way of the country-men of those parts with their wood cutting axes, who when they require them in the hot season look after them and take the greatest care of them and use them for the collecting of fuel for the winter and all seasons, and when they have done with them they remove the handle and pass a string in its place and hang them from a peg with the greatest care, and again when they require them cautiously take them down and refix the handle therein instead of the string, and with every care use them for their work.

Now for some time past the Prince treats me in this customary way and takes me by this well trodden road. Let us see how goes this revolving sky and whither will be the upshot of the time!

Whether to honour and power,
Or to disgrace and ruin.

Let us see what is in the counsel of the Almighty!

---

(1) Pron.: *rand.*

نفاقِ نادولتخواهان که خود را خواهانِ دولتِ او وا می‌نمودند چندی فی الفاق اُفتاد و این امرِ منکر کار رو بداد
وزیرِ فقیه المثال عدیم النظیر بر سبیلِ ضرب المثل در سوقِ کلام بر زبان راند که سلوکِ این عزیز گراز
دلالتِ اهلِ ضلالت راهِ هدایت و طریقِ تحقیق بر و مسدود داشت و ازین راه خود را در مسلکِ ملوکِ حازم
منخرط نساخته یا من از روی دِرّتی مثال آئینه‌نمای حالِ دهقانانِ این کشور است با تبرِ هیزم شکنی که به هنگامِ
احتیاج در موسمِ گرما بجهتِ تهیهٔ مایحتاجِ زمستان و سایرِ فصول در نگاه داشت و احترامِ آن اهتمامِ تمام مبذول
داشته بکار در آرند و بعد از فراغِ دست ازان بر آورده در رشته بجای آن کذرانیده بمحافظتِ تمام از میخی
در آویزند و باز چون بدان نیاز مند شوند از روی عزت فرود آورده در رشته بجای علاقه نصب نمایند و به احتیاط
بسیار کار فرمایند اکنون چندیست که با من این شیوه معمول و این طریقه مسلوک میدارد تا گردونِ گردان چگونه
خرامد و کارِ روزگار بکجا انجامد. اِنّا اِلی العزیز و ملکه و اِنّا اِلی ذٰلک و مالکه مصرعه تا درمیانِ خواستهٔ
کردگار چیست۔

lah az tarafain bakhyah,i izhár i muzmar bar rú,i kár and ikhtah kínah, i nihuftah áshkár wa fitnah, i khuftah bedár sákhtand wa dar mábain baso muhárabát wuqú' yáft wa ahl i wifáq bí ánkih az abtál i rijál búdand bahukm "Alharbu Sijjálun" gáh o ghálib wa ahyánan maghlúb míshudand wa chún Ya'qúb Khán dar mabdah, i amr az wazír i khwesh basabab i si'ayat i nádaulat-khwáhán i badandesh kamál i tafriqah, i khátir wa tashwísh i andeshah dásht wa bah 'illat i nifáq i mushte manhús az hamdastiyi ittifáq i an mardánah mard i farzánah mahrúm wa máyús shud chandan kih 'áqibat az fart i ghalabah, i tawahhum i bejá az já dar ámadah az ín dast Wazír i sa'ádatmand rá yakchand nazarband wa chand gáh dar band mahbús nigáh dásht wa har daf'ah kih arsah, i jang bar o tang míshud mídánist kih agar pá,i o darmiyán nabáshad yakbárah kár az dast mírawad az rú, i iztirár bah itláq i o muhtáj shudah aimán i ghiláz wa shidád az itláq wa i'táq baniyán miáward wa badín dastáwez i matín sarishtah, i ishtidád i wasá,iq wa paimán badast mígirift wa chún o mutlaqul'inán shudah ba daf'i hamgínán námzad mígasht ahl i khilát bah mujarrad i istimá'i ism i o á'innah,i-insiráf rá in'itáf dádah bah wádiyi gumnámí wa nákámí míshitáftand wa har bár kih kár basardáriyi o bar hasb i dilkhwah bapáyán mámad digar bárah harífán i nadaulat-khwáh bar sar i chashmakzaní wa tahrík raftah chandan muharrik i silsilah, i badgumániyi o mígashtand ki az an 'alam khiradmanderá kih dar funún i tadabír wa siyásat i muta'alliqah bah wizárat sániyi mu'allim i awwal míshásat majnún ásá maghlúl wa musalsal mídásht mujmalan chún ín harkat i náhanjár bah shámati

the places of splitting [to close which was beyond the sphere of possibility] opened out on their author, hopeless and tired of conciliation he adopted the resolve to go to war. In fine the parties brought to the light of day the seam of the revelation of hidden things · and made their hitherto concealed hatred patent and woke up the fury that had been sleeping, and many battles occurred between them; and the King's friends, although they were brave men, according to the old adage "war is like well-buckets," sometimes were victors and sometimes vanquished, and since Yakub Khan from the very beginning owing to the slanders of his evil counsellors and ill-wishers had completely withdrawn his confidence and affection from his Vazir and by reason of the enmity of a few evil men had beyond recall deprived himself of the help of the co-operation of that brave and wise man to such a degree that at last from the excess of overmastering and unjust suspicions the King turned completely round and hence at one time kept that good man under surveillance and at another imprisoned in jail and as often as the plain of War narrowed around the King he would think that unless the Vazir intervened, affairs would go to ruin at once and from perplexity becoming desirous of his release, he used to take solemn and weighty oaths to release him and restore him to favor and by this strong security he would take in his hand the thread of firm pledges and promises and when the Vazir being entirely freed was appointed to deliver all, the cabal instantly on hearing his name would turn the rein of deviation and scour off into the jungle of obscurity and

از طرفین بخیهٔ اظهار مضمر بر روی کار انداخته کینهٔ نهفته آشکار و فتنهٔ خفته بیدار ساختند و در مابین بسی محاربات
وقوع یافت و اهل وفاق با آنکه از ابطال رجال بودند بحکم الحرب سجال گاهی غالب و احیاناً مغلوب میشدند
و چون یعقوب خان و سید اعزاز وزیر خویش بسبب سعایت نادولتخواهان بداندیش کمال تفرقهٔ خاطر و تشویش
اندیشه داشت و به علت نفاق پیشگی نحوس از همدستی اتفاق آن مردانه مرد فرزانه محروم و مایوس شد چندانکه
عاقبت از فرط غلبهٔ توهم بیجا از جا در آمده ازین دست وزیر سعادت مند را یکچند نظر بند و چندگاه در بند محبوس
نگاه داشت و هر دفعه که عرصهٔ جنگ بر وی تنگ میشد میدانست که اگر پای او در میان نباشد یکباره کار از دست
میرود و از روی اضطرار به اطلاق او تن در داده ایمان غلاظ و شداد از اطلاق و اعتاق بمیان می آورد و
بدین دست آویز متین سر رشتهٔ اشتداد وثائق و پیمان بدست میگرفت و چون او مطلق العنان شده به دفع
همگنان نامزد میگشت اهل خلاف به مجرد استماع اسم او اعنهٔ انصراف را انعطاف داده به وادی گمنامی
و ناکامی می شتافتند و هر بار که کار سرداری او حسب دلخواه بپایان می آمد دیگر باره حریفان نادولتخواه بر سر
چشمک زنی و تحریک رفته چندان تحریک سلسلهٔ بدگمانی او میگشتند که از آن عالم خردمندی را که در فنون تدابیر
و سیاست متعلقه به وزارت ثانی معلم اول می شناخت جنون آسا مغلول و مسلسل میداشت مجملا چون این حرکات ناهنجار

32 Q.—Marzbán i wiláyat i Hamadán bagumán i 'adam i zallat az'illat i 'azl i khud bah qasd i istibsar istifsar minamáyad.

32 A.—Mardán i kár wa mardumán i 'amaldár bamanzilah, i alat i harb wa adwát i paikár and. kih bagáhi bekárí hamagí rá dar niyám já dádah bah ihtimam i tamám nigáh darand tá ángáh kih mutaqáziyi maslahat (1) waqt i sawáb (2) bínad bakár dar árand wa badín masálah (3) 'ummal rá (4) bamuqtazá,i saláhi hál dar sáhat i istirahat 'itizál (5) já dádah dar nikodesht i hamginán (6) firoguzásht namumáyand, wa dar súrat i zarúrat i isti'mál mustazhar (7) wa mustamál sákhtah (8) dar kamal i ishtimál i ikrám (9) wa ihtirám (10) kár farmáyand wa har do súrat já,i iltizámi (11) shukurguzári wa khursandí ast nah muqám i 'adam i khushnúdí wa shikáyatmandí ast. Intahá wa nazir i hásil i tauqí' i mazkúr ast qissah, i dastúr i sáhib tadbír wa sáhib i khámah wa shamshír Mohammad Bat Wazir i Ya'qúb Khan akhirin i wáliyán i Kashmír kih zamandáriyi án sarzamín i ásmán-nishán az o bawukalá,i bádshahi falak-jah khurshed shan málik i riqbah, i gardan-kashán Jalaluddin Mohammad Akbar Bádshahi Sahib i qiran intiqál yáft wa sarjumlah az án án ast kih chún ba'd az irtihál i Yúsuf Khan padar i Ya'qúb Khán i mazbúr miánah,i o wa abná,i a'mámesh mu'amilah az wifáq bah nifáq anjamid wa badan sabab kár umara nízaz ijtimá' bah iftiráq wa muwafaqat wa khiláf wa shiqáq kashid wa madár i har i harkát i o [illegible] mudará darguzasht wa maváq i [illegible] kih ratq i án az ihatah,i dá,irah,i imkán [illegible] farakh gasht náchar az muwását [illegible] i talatiyah,i jang raft. Biljum-

32. Q.—The Ruler of the Country of Hamadan asks for information why he has been shelved from office though he thinks he has not faltered in his duty.

32. A.—Men of action and officials are like weapons of war and tools for fighting, which when not needed men put in their sheaths, and look after them with all care till the time when sound judgment perceives the proper instant and then they bring them out again: and just so according to the need of the time, they let officers rest in the plain of unemploy and take good care of all of them neglecting none, and then, when occasion arises to use them, recalling them and re-investing them with powers and exciting them they entrust them with duties and treat them with honor and reverence; and both cases are cause for gratitude and happiness and not of dissatisfaction and complaint. End. And the very moral of the gist of this reply is to be found in the history of that wise Prime Minister, master alike of the pen and of the sword, Mohammad Bat Vazir of Yakub Khan, last of the Rulers of Cashmere, the sovereignty of which noble country passed from him into the hands of the servants of that king of high degree and Sun-like splendor, Lord over the necks of the proud, Jallal-ud-din Mohammad Akbar the master of good * fortune; and the substance of that is this, that when after the death of Yusuf Khan father of the said Yakub Khan between him and the sons of his uncles things turned from friendship to enmity [and for this reason the gentry also turned from union to disunion and to splitting up and opposition and hatred] and the circumference of his uncompassed doings could not be rectified and

* Born when the stars Zohrah and Mushtari (Jupiter and Venus) are in conjunction (as is now the case, 6th February 1892. W. G.)

1. [illegible] 2. [illegible] 3. [illegible] 4. Officials. 5. [illegible] Affording them retirement in the plain of [illegible]

مرفوع مرزبانِ ولایتِ همدان بگمانِ عدمِ زلت از علتِ عزلِ خود و بقصدِ استبصار استفسار نمایند
توقیع فرمود آن کار و مردمانِ عملدار بمنزلهٔ آلاتِ حرب و ادواتِ پیکاراند که بگاهِ بیکاری همگی را در
نیام باید داد و به اهتمام تمام نگاه دارند تا آنگاه که مقتضی مصلحت وقتِ صواب بیند بکار درآرند و بدین
نشانه عمال را بمقتضای صلاحِ حال در ساحتِ استراحتِ اعتزال جا داده در نگهداشتِ همگنان
فروگذاشت ننمایند و در صورتِ ضرورتِ استعمال مستظهر و مستمال ساخته در کمالِ اشتمالِ اکرام و
احترام فرا فرمایند و بهر دو صورت جای التزامِ شکرگزاری و خرسندی است نه مقامِ عدمِ خوشنودی و
دلتنگی و بیمزدی است انتهی و نظیرِ حاصلِ توقیعِ مذکور است قصهٔ دستورِ صائب تدبیر صاحب نامه و شمشیر
[illegible] وزیرِ یعقوب [illegible] آخرین والیانِ کشمیر که زمینداری آن سرزمینِ آسمان‌نشان از و بکلاهِ بادشاه
فلک‌جاه خورشیدنشان مالکِ رقبهٔ گردن‌کشان جلال‌الدین محمد اکبر بادشاهِ صاحب‌قران انتقال یافت
و سر جمله از آن این است که چون بعد از ارتحالِ یوسف خان پدرِ یعقوب خانِ مزبور میانهٔ او و ابنای اعمامش
معامله از وفاق بنفاق انجامید و بدان سبب کارِ امرا نیز از اجتماع به افتراق و شقّ العصا و خلاف
و شقاق کشید و مدارِ کارِ بی‌پرکارِ او از مدارا درگذشت و مواقعِ خرق که رتقِ آن از احاطهٔ دائرهٔ امکان
بیرون بود بر رافع فراخ گشت ناچار از مواسات بتنگ آمده بر سرِ تهیهٔ جنگ رفت بالجمله

M.—31. Bachih wajih farmúdahand kih bar bádsháhán i 'álíshán wájib ast kih tarahhum bar káffah, i mardum'umúm dáshtah báshad wa dar ba'ze az ahyán hijáb i eshán shadid nabáshad. Intahá; wa taqrír i ín marfú' ánast kih 'ináyat i 'ám wa ráfat i khás i mulúk dar taríq i husn i sulúk ba 'awám wa khawás iqtizá, i án dárad kih dar hamah hál derbár wa dushwár hijáb nah bádah gáh gáh hamginánrá bah fauz i mámúl wa rukhsat i wusúl i dargáh ikhtisas bakhshand tá bah hukm i wujúh i taswiyah kih muqtazá,i 'adl wa ihsán ast suhúlat i bár bar ahl i qurb wa ba'd yaksán shudah dushwariyi khurúj wa dukhúl bar hamginán ásán gardad wa ráh yáftan i darweshán wa mardum i pareshán bah bisát i qurbi eshán dushwár wa dúr az kár nabáshad

T.—31. Bajihat i ánkih mun'i mardum i bártalab az dargáhi mulúk hamaná rú baráh sákhtan i amání wa amal i hamginán ast basú,i dushmanán Intahá wa tauzihi in ibhám án ast kih az jánib i mulúk abwáb i ásániyi rukhsat i wusúl i dargáh wa dukhúl i bárgáhi khud bah gahi bár bar rúi muhtajan i bah raf'i hijáb bastan hamána kushúdan i darha,i hájat i 'amúm i sipáh wa ra'iyat bal namúdani ráhi 'arz i niyázi khusús i aulyá,i daulat ast bah sú,i dargáhi a'dá,i mulk wa millat.

31. Q.—Why has your majesty said that it is proper for mighty kings to have mercy upon all classes and that at times they should lay aside strict privacy. End. And the meaning of this question is this, that the ordinary graciousness (as well as the special kindness) of kings in the way of meeting with men of all kinds as they ought demands that under all circumstances avoiding delays and strict etiquette kings should from time to time grant special favor to all by fulfilling their hopes and by giving them permission to attend the Court, so that by allowing such equality, which is consonant to justice and mercy, a like facility of access to Durbar should belong to those that are near and to those that are far and the difficulty of going out and coming in should be lightened to all and the approach of Dervoshes and afflicted ones to the carpet of kings should no longer be hard or impossible.

31. A.—For this reason, that to forbid suppliants from the audience chamber of kings verily is to incline the hopes and desires of all towards the king's enemies. End.

And the explanation of this obscure reply is that for kings to shut the gates of easy access at the time of Durbar in the face of those who desire the removal of the veil of separation, is certainly to open the doors of necessity upon all, both upon the soldier and upon the subject in general, nay it is to point out the road of petitioning, (even on the part of the chief servants of the state) to the audience chamber of the enemies of the country and of religion.

مرفوع: پیچه موجب فرموده اند که بر پادشاهان عالیشان واجب است که ترحم ایشان بر کافهٔ مردم عموم داشته باشد
و در بعضی از آمیان حجاب ایشان شدید نباشد انتهی و تقریر این مرفوع آنست که عنایت عام و رافت خاص ملوک
در طریق حسن سلوک با عوام و خواص اقتضای آن دارد که در همه حال دیدار و دشوار حجاب نبوده گاه گاه
همگنان را به فوز امول و رخصت وصول درگاه اختصاص بخشند تا به حکم وجوب تسویه که مقتضای عدل
و احسان است سهولت بار برای اهل قرب و بعد یکسان شده دشواری خروج و دخول بر همگنان آسان گردد و
راه یافتن درویشان و مردم پریشان بسیار از قرب ایشان دشوار و دور از کار نباشد.

توقیع: جهت آنکه منع مردم بار طلب از درگاه ملوک هانا رو براه ساختن آمال و آمال همگنان است بسوی
دشمنان انتهی و توضیح این ابهام آنست که از جانب ملوک ابواب آسانی رخصت وصول درگاه و دخول
بارگاه خود به گاه بار بر روی محتاجان به رفع حجاب بستن هانا گشودن در راست حاجات عموم سپاه
و رعیت بل نمودن راه عرض نیاز خصوص اولیای دولت است بسوی درگاه اعدای ملک و ملت...

M.—29. Az sabab i wáguzáshtan i nigáhdáshtan i aulád i zukár suwál mínamáyand. Intahá, yá'ní 'adam i-pardákit i shahryár bah sháhzadagán báwujúd i ist i'dád wa istihqáq i *tarbiyat i khudádád chunánchih* sháyán i martabah, i eshán ast já,i ta'ajjub wa tahaiyur i khair-andeshán ast khássah firoguzásht dar man'az mukhalatat wa mu'ásharat i 'ámmah, i firomáyagán kih nahí az ín amr i násháyán az hamah beshtar nágazír i waqt i hál wa darba,ist i 'ahad i istiqbál i arbáb i daulat wa iqbál ast.

29. Q.—It is asked why your majesty has given up the supervision of your royal Sons? End. That is to say, the king's omission to occupy himself with his sons in spite of their claims and God-given right to education from him in a way befitting their rank, is an occasion of unbounded surprise to your well-wishers and more especially so is your majesty's omission to forbid their meeting and having friendly intecourse with low people seeing that the forbidding of this improper thing is above all necessary owing to the consequences both present and future, in the case of men of wealth and high fortune.

T.—29. Tá tajribah,i zamánah namúdah ahwál i rozgár báz shinásand. Intahá; wa tauzíh i ín ibhám ín ast kih malikzádagánrá dar ghair i ín hálat tajribah, i muza'wa ahwál i zamán wa zamániyán rú namínumáyad wa ázmá,ish i nihán wa áshkár i abná, i rozgár kih ma'rifat i án 'umúm i ahl i diwal khássah aulád i mulúk rá baghiyat darkár ast juz bah ámezish i asnáf i *mardum wa ittilá' bar ikhtiláf i tabá,'i hamginán* az faqír wa ghaní wa za'íf wa qawí dast namídihad.

29. A.—In order that by experience they might learn and comprehend the facts of the age. End. And the explanation of this obscure reply is this, that in the absence of this condition, experience of the characters and circumstances of the time and of the men of the time would remain unknown to the Royal Sons, and practical experience of the things, both of those *that are concealed and of those that are patent*, of the children of the generation (to know which is in the highest degree needful to all men of fortune and especially to king's sons), cannot be acquired except by mingling with all sorts and conditions of men and by knowing their various characters, be they poor or rich, weak or powerful.

M.—30. Bachih mújib fulán muhtashamrá baza'f wa wahn i qúwat wa qudrat wa sustiyi rá,i wa pastiyi fitrat mansúb dáshtah and wa badín sabab orá makhzúl wa mankúb wágazáshtah.

30. Q.—Why has your majesty accounted such and such a nobleman as weak and nerveless, feeble in judgment and of poor natural capacity and on this account left him without honour and in evil plight.

T.—30. Az ín kih qabl az shikwah namúdan bah má az má shikáyat ba sú,i Khudá, i ta'álá burdah. Intahá; ya'ní pesh azínkih ráh i istighásah bah bárgáhi má kushádah az má shikáyat numáyad bah dargáhi Khudá, i *Azza* wa Jal az má shikwah,i bewajh namúd wa paidást kih ín gúnah kirdár dalíl i 'ajz wa za'f i mard wa namúdár i 'adam i ma'rifat i rahi chárah wa shinákht i rú, i kárast.

30. A.—Because before making his complaint to me he complained of me to Almighty God. End. *i. e.* Before he opened the road of petition in my Court and complained to me for justice he went straight to the *throne of the Great and Glorious God and complained* causelessly of me and it is obvious that this kind of conduct is a proof of a worn-out and weak mind and a sign of its non-recognition of the road of relief and want of perception of the aspect of things.

۲۹ مرفوع: از سبب واگذاشتن و نگاه داشتن اولاد ذکور سؤال می‌نماید انتهی یعنی عدم پرداخت شهریار شاهزادگان
باوجود استعداد و استحقاق تربیت خداداد چنانچه شایان مرتبهٔ ایشان است جای تعجب و تحیر خیراندیشان است
خاصه فروگذاشت در منع از مجالست و معاشرت عامهٔ فرومایگان که نهی ازین امر شایان از همه بیشتر ناگزیر
وقت حال و مآل دور با نسبت عهد استقبال ارباب دولت و اقبال است۔

۳۰ توقیع: تا تجربهٔ زمانه نموده احوال روزگار باز نشناسند انتهی و توضیح این ابهام آنست که بزرگزادگان را در غیر این حالت
تجربهٔ اوضاع و احوال زمان و زمانیان روی نماید و آزمایش نهان و آشکارای ابنای روزگار که معرفت آن عموم اهل
دول خاصه اولاد ملوک را بغایت در کار است بجز به آمیزش اصناف مردم و اطلاع بر اختلاف طبایع همگنان
از فقیر و غنی و ضعیف و قوی دست نمیدهد۔

۳۱ مرفوع: تجه موجب فلان متهم را به ضعف و وهن قوت و قدرت و سستی رای و پستی فطرت منسوب داشته‌اند و
بدین سبب او را مخذول و منکوب واگذاشته۔

۳۲ توقیع: ازینکه قبل از شکوه نمودن به ما از ما شکایت به سوی خدا تعالی برده انتهی یعنی پیش از آنکه راه استغاثه
به بارگاه ما گشوده از ما شکایت نماید به درگاه خدای عزوجل از ما شکوه به وجه نمود و پیداست که اینگونه کردار دلیل
عجز و ضعف مرد و نمودار عدم معرفت راه چاره و شناخت روی کار است۔

26.—M. Az chih ráh dar ba'ze az asfár i'lán wa izhár i samt i tawajjuh namúdah bah heeh wajh ikhfá wa isrár i án rawá namídárand.

26 Q.—What is the reason that on some of your Majesty's marches notice of the intended direction has been publicly proclaimed and you have in no wise approved any concealment in the case?

26.—T. Tá marásim i daulatkhwáhiyi ahálíyi án súb wa hawálí ziyádah gardad wa az wáliyán i án hudúd darázdastí kamtar rú dihad.

26 A.—In order that the whole body of officials of that region and of its environs may the more busy themselves in the loyal fulfilment of their duties and that less oppression may occur on the part of the rulers of those places.

27. M. Bachih wajh amr 'áliyi náfiz (bar khiláf i sábiq) dar barah i man'i bar i fulán faqíh (1) az anjuman i mashwarat wa ittila' bar asrár i nihuftaniy daulat nafaz pizíruftah.

27 Q.—What is the reason that (contrary to former custom) your majesty's high and potent order has issued to forbid the entrance of such and such a learned doctor into the secret council of state (lit. council of deliberation and intelligence respecting the important secrets of the state.

27.—T. Az ín rá kih hawárá bar rá,i khud musallat sákhtah. Intahá wa tah,ín i ín ma'ní án ast kih chún án behúdahrá,i berúnárá,i bar khiláf i namúd i záhir maghlúb i nafs i qáhirah búdah wa muqarrar ast kih ín sinf az mardumán i námardum kih sultán i hawá,i tab' bar ra,i khurdahgírá,i eshán ghálib sághtah and hará,inah qarárdád i ra,yiyat i hamginán khatá wa ghalat áyad wa baheeh wajh saláh i khair andesh i man itmínárá nasháyad.

27 A.—For this reason viz., that he has given his mind over to the dominion of his passions. End.

And the explanation of this answer is this, that the King has given this order because that foolish "similar man of virtue" contrary to outward appearance has become the slave of his overmastering passions and it is certain that the opinions of all men of this unworthy sort who let their passions lord it over their vicious souls are wrong as is universally admitted and in no case does their friendly counsel deserve confidence.

28.—M. Sabab i marhamat i aqtá'i abad wa suyúrghát i sarmad bah har yak az parastarán i khás báwujúd i tawátur i in'ám i 'ám wa jarayán i marsúm i muqarrar chist!

28 Q.—What is the reason that your majesty grants to each of your private servants perpetual jagirs and subsistence lands, notwithstanding your repeated gifts to them of all sorts and although they have fixed stipends

28—T. Tá dar nufús i hamginán já,i gírad kih aulád wa a'qáb i eshánrá dar bítah,i himáyat wa hauzah, i ri'áyat khwáhem dásht. Intahá, ya'ní har-gáh ín daqíqah, i jalílah dar mutakhaiyalah, i hamah az qarár wáqi' istiqrár yábad kih dar heeh hál az báz-mándagán i eshán ghάfil nakhwáham búd har,á,inah az rahguzar i ahwál i mausúlán wa khweshán i-khwísh khátir i ikhlás-andesh dast-khush i tashwísh namídárand wa wahin i tazalzulrá dar biná, i sabát i'aqídat já, i nadádah andeshahrá az rahan i tafriqah bar míárand.

28 A.—So that it may be impressed on the minds of all of them that we shall keep their children and orphans in the house of help and in the place of kindness. End. namely that when this delicate matter shall be firmly fixed in the brains of all, *viz.*, that in no case shall we be unmindful of those they leave behind them then certainly they will no longer allow their affectionate hearts to be overwhelmed by care in providing for the subsistence of their children and dependents and will allow no loosening and shaking in the foundations of their firm confidence in us and will redeem their minds which were pledged to anxiety.

(1) Religious doctor.

23 M.—Mújib i taftísh,i shaharyár az kunh i har chíz wa asl i haqíqat i har kár chíst.

23. Q.—What is the reason that the King enquires into the essence of every thing and into the real truth of each matter?

23 T.—Natíjah, i káwish i 'umuq i umúr ínast kih má wa eshán tá báshem bah tasarruf wa taqallub haq bahar sú kih munqalib gardad bigardem. Intahá wa tanzíhi ín tauqí' án ast kih wusúl i asar i ghaur-rasiyi bádsháh, i dadgar ba,usúl i umúr mújib i tamíz i haqíqat kamá huwa haqquhá az máhiyat i bátil kamá-hiya ast wa samrah, i ín tahqíq ínast kih nakhust khud bar wafq i'ilm i khud barástí wa durustí 'amal namá-yad wa ra'iyat rá ba raghbat yá ba ikráh bar mutá-ba'at i ásár i haq dáshtah, bar án sábit qadam sázad chandánkih hamagí dar hamah gáh bamail i haq má,il báshand wa az taqallub bah jánib i bátil ijtináb namúdah az pairawiyi haq sar barnatáband.

23 A.—The result of digging into the depth of things is this, that by altering and correcting our views, we and our subjects, as long as we live may turn our eyes whithersoever the truth turns. End.

The explanation of this reply is this, that the result of the meditations of just Kings on the essential principles of things is the means by which they are able perfectly to discriminate between truth and that which is essentially untrue and the fruit of this study is firstly that the King himself by reason of his own knowledge acts rightly and truly and next that setting his subjects, with or without their good pleasure, upon following the track of truth he confirms their footing thereon so that all men at all times should be lovers of truth and refraining from diverging to folly should never turn away their faces from following after right.

24—M. Qillat i w'adah, i malik bá wujúd i kasrat i 'atá ba mújib i kudámín 'illat ast.

24 Q.—What is the reason that the King promises so little though he gives so much?

24—T. Bádsháhi sáhib i khizánah,i kih orá az hech kas khauf wa az hech já rajá nabáshad báyad kih w'adah kam kunad wa 'atá bisyár namáyad. Intahá, y'aní sazáwár i rutbah, i bádsháhán i sáhib-iqti-dár ínast kih kam w'adah wa bisyár-'atá báshand chih tajwíz dádan i wu'úd dar súrat i 'adam i asbáb i dihish filhál míbáshad báwujúd i umed i husúl dar 'ahd i istiqbál yá bím i mawán' i júd wa ín har do ma'ní dar súrat i istiqlál i shaharyárán wa istihsál i 'uddat wa álah, i daulat wa iqbál i eshán mafqúd bal-kih mumtana'-ul-wujúd ast.

24 A.—A wealthy king who fears no one and hopes nothing ought to promise little and give much. End: that is to say it befits the dignity of mighty Kings that they should be small promisers but great performers, for to prefer to make promises either happens when the means of giving are not immediately present though they may be expected in the future, or else when there is some ground of fear which restrains the act of giving. Now neither of these two cases is to be seen (Nay both of them are non-existent) in the instance of firmly seated monarchs possessed of wealth and the means of fortune and prosperity.

25—M. Bachih wajh samt i maqsadrá dar jumlagí lashkar-kashíhá wa nuhzathá az hamagí mu'tamadán nihuftah mídárand.

25 Q.—Why does your majesty conceal from all your trusted servants the direction fixed on for all your marches and encampments?

25—T. Bajihat i ánkih máddah, i khauf wa rajá dar hamagí atráf wa arjá az jamí' i wujúh wa jihát ziyádah gardad.

25 A.—In order that fear and hope may by all means be increased in all quarters and in all directions.

مرقوع ۲۲ موجب تفتیش شهریار از کنه هر چیز و اصل و حقیقت هر کار چیست —

توقیع ۲۲ کاوش عمق امور اینست که ما و ایشان تا باشیم به تصرف و تغلب حق بهر سو که منقلب گردد بگردد
انتهی و توضیح این توقیع آن است که وصول از غور رسی پادشاه داوگر باصول امور موجب تمیز حقیقت که
موهم است از ماهیت باطل کماهی است و ثمره این تحقیق آنست که نخست خود بر وفق علم خود براستی و درستی
عمل نماید و رعیت را به رغبت یا باکراه بر متابعت آثار حق داشته بران ثابت قدم سازد چندانکه همگی در همه گاه
بمیل حق مائل باشند و از انقلاب بجانب باطل اجتناب نموده از پیروی حق سر نتابند —

مرقوع ۲۴ قلت وعده و کثرت عطا با بودگی ثروت عطا را موجب کدام این علت است —

توقیع ۲۴ پادشاه را صاحب خزانه کرا ادرارات کلی بی حد نشده و از هیچ جا رجا نباشد باید که وعده کم کند و عطا بسیار نماید انتهی
توضیح سزاوار رتبه پادشاهان صاحب اقتدار آنست که کم وعده و بسیار عطا باشد چه تجویز دادن و عهود در صورت
عدم اسباب وجهت بالفعل محال می باشد با وجود امید حصول در زمان استقبال با هم موانع جود و این هر دو معنی
در صورت استقلال شهریاران و استعمال عدالت و آله دولت و اقبال ایشان مفقود بلکه ممتنع الوجود است

مرقوع ۲۵ بچه وجه تمت مقصد را و جنگی لشکر کشیها و نهضت ها از همگی تمدان نهفته میدارند —

توقیع ۲۶ بجهت آنکه ماده خوف و رجا در همگی اطراف و از جا از جمیع وجوه و جهات زیاده گردد ——

20 M.—Bahrmún sálári sipáhi kḥís sawáriyi shaharyárrá dar mankib i qalíl inkár i bisyár mínumáynd chih bazarúrat záhirast kih dar am-ál i ín súrat az kḥubsi bátin i dún-manishán i badkesh bahech wajh emin wa mutma,in natawán búd.

20. Q.—Bahrmún, commandant of the Body-guard, much disapproves of your riding abroad with a small retinue, since certainly it is plain that in such circumstances one cannot in any wise feel secure and safe from the secret villainy of low scoundrels.

20 T.—Chún 'umúm i 'adl wa shumúl i ihsán bilkḥásiyat dost wa dushman rá yaksán mínumáyand báyad kih kḥátir i bih-andesh i 'ámmah'i auliyá, i daulat [kḥássah Bahrmún] ba-abab i kḥutúr i (1) ihtimáli kḥatar i (2 ghadr wa ka d i badandeshán az qaid i kḥiyál i pareshán bar áyad.

20. A.—Since the universality of my justice and the equal dispensing of my favor have the special quality of making foes into friends (lit: making them alike) it behoves that all the loyal hearts of my servants (especially Bahrmun) should come out of the prison of wrong imaginations due to their permitting the entrance of fears of turbulence and of the knavish tricks of the evil minded.

21 M.—Dar ma'riz (3) i bayán i haqá,iq bar zabán i haqá,iq-bayán raftah kih har án kih batawángari wa tawáná,íyi kḥwoshtan bar mulúk mubáhát numáyad hamáná nafs i kḥudrá bazor wa zar 'urzah, i halák wa nuhbah,i kḥatar sákḥtah báshad.

21 Q.—In the place where the reality of things is explained this word fell from your Majesty's verity-revealing tongue that every one who by his wealth and might should emulate kings of a truth by that very wealth and mightiness makes a gift of his soul to death and gives it as a prey to terror.

21 T.—Chih bayak harf i mulúk ín sih amr i shigarf y'aní nafs wa mál wa qúwat bama'riz i talaf daráyad.

21. A.—Yes, for by one word of Kings these three excellent things come into the place of ruin, *viz*, Life, Estate, Power.

22 M.—Mutawalliyi kḥazáin i, 'ámirah,i jam',i mu'allá b'arz i wálá mírasánad kih dar ín wilá fart i ikḥráját wa 'atíyát i mutawáfirah kih bar awá,il i darjah, i isráf ishráf dárad istífá,i aksar i kḥiráj i mamálik i masúnah namúd chandánkih kár badán had kashídah kih ganj kḥánahá, i derínah kih az mulúk i máziyah wa azmin,ah,i kḥáliyah báz mándah kḥálí gardad.

22 Q.—The superintendent of the full Treasuries of your Majesty represents to your Majesty, that in these days the magnitude of the royal expenditure and abundant largess, which has surpassed the very highest degree of extravagance has absorbed many sources of income of the countries under your Majesty's dominion, so that the matter has come to this length that the ancient Treasuries which had come down from past kings and former times are becoming empty.

22 T.—Kḥazáin i salátín i dádpeshah,i dihishá,ín dar hech háli az bakḥ-hish i pur kḥálí nagardad chih sartásar i getí bamanzilah,i buyút i amwál i bádsháhán i 'álíshan ast wa sá,ir i ra'áyá wa baráyá dar martabah,i ganjárán i eshán,

22. A.—The treasuries of just and generous kings do not in any wise become empty from the largeness of their largesses, for the whole world is as it were the treasure house of mighty kings and all the subjects and peoples are their treasurers.

(1) Entrance. (2) Fear. (3) The place of speaking; place

مرفوع[۱۹] بهرمون سالارِ سپاهِ خاص سواری شهریار را در موکبِ قلیل انکارِ بسیار می نماید چه بضرورت ظاهر
است که در امثالِ این صورت از حیثِ باطنِ دون نشانِ بدکیش بهیچ وجه ایمن و مطمئن نتوان بود۔

توقیع[۲۰] چون عمومِ عدل و شمولِ احسان بانحامیّت دوست و دشمن را یکسان می نماید باید که خاطرِ بداندیش
عامهٔ اولیاءِ دولت خاصه بهرمون بسببِ خطورِ احتمالِ خطرِ غدر و کید بداندیشان از قیدِ خیالِ پریشان برآید۔

مرفوع[۲۱] در معرضِ بیانِ حقائق بر زبانِ حقائق بیان رفته که هر آنکه بتوانگری و توانائی خویشتن بر ملوک
مباهات نماید همانا نفسِ خود را بزور در زرِ عرضهٔ هلاک و نهبهٔ خطر ساخته باشد۔

توقیع[۲۲] چه بکجیرفِ ملک این سه امر شگرف یعنی نفس و مال و قوّت بمعرضِ تلف در آید۔

مرفوع[۲۳] متولی خزائنِ عامره حقیقتِ معلّی بعرضِ والامی رساند که درین ولا فرطِ اخراجات و
عطیّاتِ متوافره که بر ادائل درجهٔ اسراف اشراف وارد استیفاءِ اکثر خراجِ ممالکِ محروسه نمود چندانکه کار
بدانجا کشیده که گنج خانهای دیرینه که از ملوکِ ماضیه و ازمنهٔ خالیه بازمانده خالی گردد۔

توقیع[۲۴] خزائنِ سلاطینِ داد پیشه دهش آئین در هیچ حالی از بخشش پر خالی نگردد چه سرتاسر گیتی بمنزلهٔ
بیوتِ اموالِ پادشاهانِ عالیشان ست و سائرِ رعایا و برایا در مرتبهٔ گنجورانِ ایشان۔

17 M.—Sipahbud i Khurásán istitlá' i sabab i 'azl i fulán az mansab i qahrmání y'aní qiyám ba-muhimmát i kárkhánaját i khássah mínumáyad.

17 Q.—The Military Chief of Khurásán desires to know the cause of the exclusion of such an one from the dignity of office, that is from presiding over the difficult business of the Royal Household.

17 T.—Mújib i ín amr i wájib khiyánatest kih dar haqq i jam'e az ahl i istihqáq kih ba wasátat i ihqáq i má ishráf i kulli bar istífá,i juzwe az huqúq i khud yáftah búdand rawá dásht wa az ín rá khalal i naqs dar adá,i dain i zimmat i daulat i má bal zalal i naqz dar biná,i dín wa millat i khud ráh dádah wa paidást kih qahrmán i sáriq bá'is i isábat i (1) 'aib wa shain (2) bajamál i khasá,il wa kamál i fazá,il i bádsháh báshad

17 A.—The reason of this proper order was the roguery which he practised in respect of a group of persons who by my just orders had obtained the high honor of receiving in full a part of their former rights, and in this way he opened the road to this mischief that there was deficiency in the discharge of the debt due by me and also to this other harm, viz, to the destruction of the foundation of his religion, and it is plain that a governor who is a robber is the cause of hideous evil arising in all the beauties and perfections of the Prince himself.

18 M.—Mablagh i infáq wa'itá,i Dádweh wakíl i kharj i sarkár i khássah, i khisrawí az marsúm i muqarrariyi o bagháyat ziyádatast chandán kih mítawán guft kih berún az andázahe,i 'ádatast.

18 Q.—The expenditure and largesses of Dádweh, Superintendent of the Royal Privy List much exceed his fixed allowances, so much so indeed that we can avouch that they exceed his ordinary habits.

18 T.—Dar súrati kih áb az nahr i járí báz dárand agar jábajá dar majáriy i án nadáwat wa rutúbat i qalíl báqí namánad bar,á,inah wujúhi masárif i o kih bazu'm i mudda'iyán az madákhilash fázil ast khiánat-est be,andázah wa bid'ate tázah wa illá zawá,id i marsúm i o bar rasm i (3) mází wa majrá,e mustamir járíst.

18. A.—If when the water is cut off from a flowing canal a little water or moisture is not still to be seen here and there in places then certainly his expenditure (which his accusers suspect to exceed his income) is unbounded dishonesty and fresh crime. But if otherwise then the excess of his expenditure over his income happens as in the past and like a perpetual fountain.

19 M.—Az jumlah,i ahl i zimmat kih dar panáhi 'ín dargáh and jam,e' (4) kasír rá basabab i kamyábiyi asbáb i ma'ásh pareshániyi bisyár daryáftah wa zíq i taríq i rozguzirí sáhat i ráhat rá bar hamginán nek tang giriftah.

19. Q.—Among the defaulters who have found asylum under your Majesty, there is a considerable number of men who owing to inability to gain a livelihood have made acquaintance with extreme misery and the smallness of the means of their subsistence has greatly narrowed the plain of comfort for all of them.

19 T.—Hamagi án jam'i pareshán rá bakifáyat i aziyat i sarmá wa garmá ri'áyat wa himáyat numáyand wa basabukbáriyi i'ánat wa igásat ma,ánat i (5) giránjániyi khultah, i (6) záhirí wa bátiniyi jú' wa 'uryání az eshán marfú' dárand.

19. A.—Let them show kindness and aid to all that company of afflicted ones, and save them from the torment of cold and heat, and by the load-lightening of help and of justice put far away from them that life-wearing trouble that flows from the union of the external pain of nakedness and the internal pangs of hunger.

(1) The arrival (2) Deformity. (3) According to the custom of. (4) Note the ya,e wahdat-A large company. (5) Trouble. (6) Mingled.

مرفوع ۱۴۸ سپهبد خراسان استطلاع سبب عزل فلان از منصب قهرمانی یعنی قیام بمهمات کارخانجات خاصه می نماید۔

توقیع ۱۴۸ موجب این امر واجب خیانتی است که در حق جمعی از اهل استحقاق که بوساطت احقاق ما اشراف کلی بر استیفای جزوی از حقوق خود یافته بودند روا داشت و ازین رو خلل نقص در ادای دین ذمت دولت ما بل زلل نقص در بنای دین و ملت خود راه داده و پیداست که قهرمان سارق باعث اصابت عیب و شین بجمال خصائل و کمال فضائل پادشاه باشد۔

مرفوع ۱۴۹ مبلغ اتفاق و اعطاء داده به وکیل خرج سرکار خاصه خسروی از مرسوم مقرری او بغایت زیاد است چنانکه می توان گفت که بیرون از اندازه عادت است۔

توقیع ۱۴۹ در صورتیکه آب از نهر جاری باز دارند اگر جا بجا در مجاری آن نداوت و رطوبت قلیل باقی ماند هر آئینه وجوه مصارف او که بزعم مدعیان از مداخلش فاضل است خیانتی است بی اندازه و بدعتی تازه والا از زوائد مرسوم او برسم باشد و مجرای مستمر جاری نیست۔

مرفوع ۱۵۰ از جمله اهل ذمت که در پناه این درگاه اند جمعی کثیر را بسبب کمیابی اسباب معاش پریشانی بسیار دریافته و ضیق طریق روزگذاری ساحت راحت را بر همگنان بیک تنگ گرفته۔

توقیع ۱۵۰ همگی آن جمع پریشان را بکفایت اذیت سرما و گرما رعایت و حمایت نمایند و بیکباری اعانت و اغاثت مؤنت گران جانی خلادهٔ ظاهری و باطنی جوع و عریانی از ایشان مرفوع دارند۔

14 M.—Khwán sálár mípindárad kih az hamagí af'imah wa ashribah unchih malikrá badán khwáhish i manish ziyádah ast khwesh rá az án bosh báz mí dárad.

14 T.—Sazáwár i khiradmand án ast kih khweshtanrá az ifrat i mail hamarghúb i taba' nigáhdárad tá az mudawa badánchih makrúhi tab'iat ast beniyaz gardad.

15. M.—Falan az nizád i ashráf sijillo ba,ism i asláf i khud bar rasm i 'ita,i chhar hazar dínár sályánah,i abadí az díwán i 'atá, i kai-khisrawí izhár namúdah mínumayad kih az dawáwín i ábá,i malik bar tabaq i in misál i nátiq silsilah, i imza qat'an az ham nagusastah wa az agház i julús i maimún tá aknún sarishtah, i mumad i in aqta' i sarmad bah inqitá' (1) paiwastah.

15 T.—Farmán i náfiz bah tanfíz i ín misál i jáwed-imtisál isdár yáft tá magar abná,i sa'ádatwár i ma biná,i kar bar ín mabni níhadah az inqiyád i awámir i (2) ábá, i khud ibá nah namáyand.

16 M.—Dar ín wilá amr i wálá,i shahryár sudúr yáftah kih bajihat i tauliyat i amr i (3) siyásat i ashrár wa pasbániyi shahar wa diyár mardo mu'ámalahfaham kárdán ikhtiyár namúdah haqíqat i orá u'aráz dárand aknún hamagí mardum i rozgárdídah fulán sitúdah (4) mard i azmúdah rá pasandídah, i tasaddiyi shahnagí mídanand.

16 T.—Kárguzár i ín shaghal i názukrá az chhár amr i kamyáb náguzír wa náchar ast auwal dushmaniyi bizzát bah ashrár do,um rasá,iyi tab' bah ghaur i har amr wa káwish i kunh, i haqíqat i har kár se,um niháyat i shiddat i záti wa durushtiyi tab' bar mardum i sitamgár chhárum narmí wa tangdiliyi jibillí bar za'ifán i nazár wa zabardastán i kamázár wa ín ármídah mard i sanjídah shá,istáb, i kárparáziyi dígar ashghál i sarkár ast nah ín amr i dushwár.

14. Q.—The *chef de cuisine* thinks that your Majesty specially refrains from partaking of those foods and drinks which are specially pleasing to your Royal palate.

14. A.—It is the part of a wise man to restrain himself from over-indulging his inclination for that which pleases his taste so that he may not need to use a remedy which is disagreeable to his taste.

15. Q.—A certain one of good family shows a rescript in the name of his ancestors, to the effect that four thousand dinars yearly, should always be paid to them from the Royal Pension Office and says that from the offices of your royal ancestors in accordance with this authoritative order the links of the chain of continuousness have never at all been sundered, but that from the commencement of your auspicious accession till now, the long thread of this perpetual grant has been broken.

15. A.—My valid order has issued to enforce this perpetually to be obeyed grant, so perchance my worthy sons basing their conduct on this (i. e. imitating my example) will not refuse to fulfil the orders of their ancestors.

16. Q.—In these days the high command of the king has issued, that a person of understanding and action should be selected for the duties of guardian of the city and its precincts and for the repression of bad characters and that the facts about him should be reported to your Majesty, so now all the men of experience consider such and such an one who is experienced and well spoken of worthy of being charged with the office of City Magistrate (Head of Police).

16. A.—The man to perform this delicate business absolutely requires four rare things. Firstly personal animosity against transgressors, secondly, the faculty of concentrating the attention and reflecting on every point and of digging down to the root of everything to know its truth, thirdly, a natural harshness and severity of temper towards oppressors, fourthly tenderness and a natural softheartedness towards the weak and famished and towards the strong also who are inoffensive. Now this calm and equable-tempered man is fit to be entrusted with other public affairs but not with this difficult matter.

(1) Lit:—Has been joined to breaking. (2) Plural of amr (order.) (3) The office. (4) Praised.

[۱۴۰]
مرفوع: نو ان سالار می پندارد که از همگی اطعمه و اشربه آنچه ملک را بدان خواهشِ نفس زیاده است خویش را از آن بیش باز می دارد۔

[۱۴۱]
توقیع: سزاوار خردمند آنست که خویشتن را از افراطِ میل به مرغوبِ طبع نگاه دارد تا از مداوا بدانچه مکروه طبیعت است بی نیاز گردد۔

[۱۴۲]
مرفوع: فلان از نژادِ اشراف بتجلی به اسمِ اسلافِ خود بر رسمِ اعطاءِ چهار هزار دینار سالیانۂ ابدی از دیوانِ عطایِ خسروی اظهار نموده می نماید که از دواوینِ آبایِ ملک برطبقِ این مثالِ ناطق سلسلۂ امضا قطعًا از هم نگسسته و از آغازِ بنیادِ همیون تا اکنون سررشتۂ مثبتِ این اقطاع سر به انقطاع نپیوسته۔

[۱۴۳]
توقیع: فرمانِ نافذ به تنفیذِ این مثالِ جاوید امتثال اصدار یافت تا گر ابنای سعادت یار بنای کار برین مبنی نهاده از اقتدا دِ اوامرِ آبای خود ابا نه نمایند۔

[۱۴۴]
مرفوع: در تولا امرِ والای شهریار صدور یافته که بجهتِ تولیتِ امرِ سیاستِ اشرار و پاسبانی شهر و دیار مردی معاملۂ کاردان اختیار نموده حقیقتِ او را معروض دارند اکنون همگی مردمِ روزگار دیده فلان ستوده مردِ آزموده را پسندیدۂ تصدی شحنگی می دانند۔

[۱۴۵]
توقیع: کارگزارِ این شغلِ نازک را از چهار امرِ کمیاب ناگزیر و ناچار است اوّل دشمنی بالذات به اشرار دوّم رسائی طبع به غور بهر امر و کاوشِ کنہ حقیقتِ هر کار سوّم نهایتِ شدتِ ذاتی و درشتی طبع بر مردمِ ستمگار چهارم نرمی و تنکدلی جبلی بر ضعیفانِ نزار و زیردستانِ کم آزار و این آرمیده مردِ سنجیده شائستۂ کارپردازی دیگر اشغال سرکار است نہ این امر و شوا

10. M.—Guroheaz tarsáyán (1) kih dar libás i tamalluq wa cháplúsí badín dargáh panah áwardah and baz'um i aksar munhiyán bakhabargírí wa jásúsí muttaham and.

10. A.—Har án kih az tughyán i (2) burúz i máddah,i 'isyán i ziyá tah bakhyah,i badandeshí wa tíradarúní bar rú,i kár nayafgamad wa ibráz i 'adáwat i bátiní nakunad 'uqúbat i záhiriyi má bado baz nagardad.

11. M.—Fulán mard az zumrah, i ra'áyá,i wájib-ul-ri'áyat az muta-addiyi khizanah, i infaq (3) dar bábi 'sál i juzwe kih barasm i silah ba,ism i o az dargáh raqam shudah wa az dergáh báz dar haiyiz i tákhír nigahdáshtah shikáyat i kullí dárad.

11. T.—Án bemurauwatrá batádíb i ín máyah (4) ihmál imhál i tanaffus nadihand tá dar hamán nafas dádah, i khisrawi ra kih dar haqíqat 'atá' i Hazrat i Haq ast (jalla shánuhú) chunánchih haq i 'atast bado rasanand.

12. M.—Az chih ráh amr bahirmán i fulán az sa'ádat i qurb i dargáh sádir shudah.

12. T.—Darín wilá khatíyah,i kubrá,i cumuf az khauf i janáb i kibriyá,i wa naumedí az lutf i rá,úf i haqíqí (jalla shánuhú) kih nishán i mahjúrí az án dargáhi wálást az o bah zuhúr paiwastah,

13. M.—Jam'e az ahal i rá,i khirad-árá,i' (5) dargáh dar báb i mail i shahary ár ba istimá, i jumlah, i sukhanán i hamalah, i akhbár wa naqalah, i asrár i mardum inkár i bisyár dárand balkih ráh yáftan i ín gurohi 'aib-pazhoh rá dar pairámun i bisát i qurb (6) bagháyat dúr az kár míshamárand.

13. T—Ín tá'ifah bamanzilah, i madákhil i raushnáí and bamanázil i muzlimah wa sadd i rauzan i khánah, i kih raushan nabáshad báwujúd i ihtyáj baraushnáí hamáná nizd i khiradmand wajhe dánishpasand nadáshtah báshad.

10. Q.—A company of Fireworshippers, who by using the garb of flattery and adulation, have found shelter in this place are suspected by many of our reporters to be spies.

10. A.—He who has not shown the seam of black-hearted malice on the face of his work, by the visible abundance of his crimes, and has not made disclosure of his secret hatred of us, upon him visible punishment on our part will not descend.

11. Q.—A certain one of your subjects worthy of clemency makes great complaint of an official of the largess department in the matter of sending him a small sum that by way of gift had been granted in his favor by your Majesty and again for a long time has been kept in the house of delay.

11. A.—In correction of such gross delay let them not give that merciless one space to breathe, till the Royal Bounty which in reality is the Bounty of God Almighty (great is His glory) be instantly paid to the grantee, as it ought to be paid.

12. Q.—Why has the order issued to exclude such and such a one from the blessedness of the Royal presence ?

12. A.—In these days a terrible crime evincing want of fear of the Lord God and contempt of the goodness of the true giver of all good (great is His glory), has been committed by him and this is a mark of his separation from the fellowship of the Most High.

13. Q.—One set of your Majesty's wise Councellors are greatly opposed to your Majesty's inclination, to listen to all the words of the reporters of news and repeaters of men's secrets, nay ! they even deem it very far from useful to admit that knot of fault-finders to the proximity of the Royal carpet.

13. A.—These men (informers) are like light-passages in dark houses and to close the windows of a house that needs light and has none in the opinion of a wise man, certainly has no satisfactory reason.

(1) Two meanings are given to this word Nasárá, (Christians) and secondly Fireworshippers. (2) Lit:—From the abundance of the appearing of the essence of his numerous crimes. (3) Gift. (4) Lit:—This degree of delay. (5) Lit:—Adorning wisdom (6) The carpet of proximity.

مرفوع گروهی از ترسایان که در لباس تملق و چاپلوسی بدین درگاه پناه آورده اند بزعم اکثر مُنهیان بخبرگیری
و جاسوسی مُتّهم اند۔

توقیع هر آنکه از طغیان بر وزراء عصیان زیاده بخیه بد اندیشی و تیره درونی بر روی کار نیفگند و ابراز عداوت
باطنی نکند عقوبت ظاهری نباید و باز نگردد۔

مرفوع فلان مرد از زمرهٔ رعایای واجب الرعایت از متصدی خزانهٔ انفاق در باب ایصال جزوی
که برسم صله باسم او از درگاه رقم شده و از دیرگاه باز در حیّز تاخیر نگاهداشته شکایت کلی دارد۔

توقیع آن بیمروت را تادیب این مایه اهمال امهال نفس ندهند تا در همان نفس دادهٔ خسروی را که در حقیقت
عطاء حضرت حق است جل ثنائه چنانچه حق عطاست بدو رسانند۔

مرفوع آنچه را نامه محرمان فلان از سعادت قرب درگاه صادر شده۔

توقیع درین ولا خطیئه کبرای الهی از خوف جناب کبریائی و نومیدی از لطف رؤف حقیقی جلشانه که نشان
مهجوری از آن درگاه والاست از و به ظهور پیوسته۔

مرفوع جمعی از اهل رای خردآرای درگاه در باب میل شهریار باستماع جملهٔ سخنان حملهٔ اخبار و نقلهٔ اسرار مردم
انکار بسیار دارند بلکه راه یافتن این گروه عیب پژوه را در پیرامن بساط قرب بغایت دور از کار می شمارند۔

توقیع این طائفه بمنزلهٔ مداخل روشنائی اند بمنازل مظلمه و سد روزن خانه که روشن نباشد با وجود احتیاج
روشنائی همانا نزد خردمند و جهی دانش پسند نداشته باشد۔

8. M.—Khάzin i khazáin i khás m'arúz mídárad kih az fart i 'ita wa infáq i khisrawí ikhtilál i, kullí dar usúl i jam,'iyat i buyút i amwál ráh yáftah.

8. Q.—The Treasurer of the private Treasuries reports that in consequence of the enormous expenditure and largess-giving of your Majesty great loss occurs in the rules for accumulation in the Treasuries.

8. T.—Khudá muwaffir i málast nah bukhal i to 'adl jámi' ast nah juzwíyi himmat i to má mustaghniem az i'anat i to az má farman ast wa bar shuma farmánbarí (intahá kalamuhu) taqrír i ín tauqí' ánast kih 'atíyah,i kubrá,i janáb i (1) kibriyái mújib i taufír wa taksír i khazáin i mulúk ast na wufúr i bukhal wa imsák i ganjúr wa 'adl i'ám wa ihsán i tám i shahryárán farahum aríndah,i dínár wa dirham ast nah juzwíyi (2) khirad wa kotáhiyi himam i parastár u wa chún 'ináyat i hazrat i ghaníyi mughní (3) jalla shánuhu sá,ir i dadgarán rá az nasihat i digarán dar umúr i khair mustaghní sákhtah har,á,inah az míst amr ba,ishá'at i mujibát i 'adl wa ihsán wa bar mardumán bazl i ita'at wa burdan i farmán.

8. A.—Almighty God is the increaser of wealth and not thy avarice. Justice is the enricher and not thy litileness of spirit. We do not stand in need of thy aid. Ours it is to command, thine to obey; (end of his reply):—the explanation of this reply is this, that it is the great bounty flowing from the Throne of God that is the cause of the increase of the wealth of kings and not the extreme avarice and close-fistedness of their treasurers, and it is the general justice and copious benevolence of Princes that accumulates dinars and dirhams, and not the narrow-mindedness and faint hearts of their servants, and since the favour of God (all glorious is His name) who needeth nought and enricheth whom He will, hath rendered it needless for any just man to be admonished as to his good works by others, so most certainly it is mine to order and to proclaim the grounds of justice and mercy, and it is for the rest of mankind to respectfully obey my commands.

9. M.—Hamáward názir i 'ummál i 'ámál i Fáris bah dargáh nawishtah kih 'ámil i Ahwáz dar sal i bist wa nuhum i julús dobárah hasht-hazár dirham wa kasre ziyádah bar mál i wájibiyi hamah sál az mahal tahsíl kardah wa hamagírá dar khizánah, i 'ámirah furod áwardah.

9. Q.—Hamáward, the Chief Officer of the Magistrates presiding over the affairs of Faris has written to your Majesty that the Superintendent of Ahwaz in the twenty ninth year of your reign has collected sixteen thousand dirhams and a little more over and above the proper annual revenue demandable from several places and has placed it all in your Majesty's full Treasuries.

9. T.—Tamámiyi amwál i mazkúrah-rá az khizánah, i khás bah sá'ir i mahal i mazbúrah naql namúdah be haif (4) wa mail (5) bar khudáwandán i ánhá az faqír wa ghaní wa za'íf wa qawí rad namáyand chih taufír i khazá, in ba amwál i ra'áyá bar mújib i náwájib ba manzilah, i andúdan i bám i manázil ast bakhák wa kandan i asás i chár díwár i ánhá. Intahà. ín ma'ní bi'ainihi dar ahádís i másúrah mazkúr ast wa 'árif i ma'árif i haqíqí wa majází Shaikh Muslihuddin i Sa'díyi, Shírazi ín durrah, i takhíahrá kih Wásitat-ul-aqd i (6) sudúr i húr míshayad badín gúnah 'aqd namúdah anjá kih farmúdah.

9. A.—Let them take back the whole of the aforesaid monies from my Treasuries to all the places in question and without hesitation restore them to the rightful owners, whether they be rich or poor, strong or weak, for the increasing of the Treasuries out of the wealth of the subjects by improper methods is like plastering the ceiling of a house and digging the foundations of its four walls. End.

This opinion is exactly that which is mentioned in the traditional precepts of the prophet and that interpreter of things actual and things metaphorical Muslehuddin Sa'di of Shiraz has thus threaded this large pearl worthy to be the central pearl of a necklace on the bosom of a Huri, in that couplet of his.

Fard { Az ra'iyat Shahe kih máyah rabúd.
{ Pá,i díwár kand o bám andúd.

The king who robs the goods of the subject,
Digs the foundation of his walls and plasters the ceiling.

(1) Lat : House (2) Smallness (3) (Lat:) Making others (rich) in need of nought. (4) Regret (5) Cupidity (6) Central one of the necklace.

مرفوعِ خازنِ خزائنِ خاص معروض میدارد که از فرطِ اعطا و انفاقِ خسروی اختلالِ کلّی در اصول و جمعیتِ ثبوتِ اموال راه یافته۔

توقیع خداوند فرمان است نه بُخل تو عدل جامع است نه جزوی ہست تو ما مستغنی ایم از اعانتِ تو از فرمان است و بر شما فرمان بری انتہیٰ کلامہ تقریر این توقیع آن است که عطیهٔ کبرائی جنابِ کبریائی موجبِ توفیر و تکثیر خزائنِ ملوک است نه وفورِ بخل و امساکِ گنجور و عدلِ عام و احسانِ تامِ شہریاران فراہم آرندهٔ دینار و درہم است نه جزوی خرد و کوتہی ہم پرستاران و چون عنایتِ حضرتِ غنی مغنی جلّ شانہ سائرِ دادگران را از نصیحتِ دیگران در امورِ خیر مستغنی ساختہ ہر آئینہ از ماست امر باشاعتِ موجباتِ عدل و احسان و بر مردمان بذلِ اطاعت و بُردنِ فرمان۔

مرفوعِ ہماور ناظرِ عمّالِ اعمالِ فارس به درگاه نوشته که عاملِ اہواز در سالِ بست و نہم جلوس دو باره ہشت ہزار درہم و کسری زیاده بر مالِ واجبی ہمه سال از محال تحصیل کرده و ہمگی را در خزانهٔ عامره فرود آورده۔

توقیع تمامی اموالِ مذکوره را از خزائنِ خاص به سائرِ محالِ مذبوره نقل نموده بی حیف و میل بر خداوندانِ آنها از فقیر و غنی و ضعیف و قوی رد نمایند چه توفیرِ خزائن به اموالِ رعایا بر موجبِ ناواجب بمنزلهٔ اندودنِ بامِ منازل است بخاک و کندنِ اساسِ چار دیوارِ آنہا انتہیٰ انتہیٰ بعینه در احادیثِ مأثوره مذکور است و عارفِ معارفِ حقیقی و مجازی شیخ مصلح الدین سعدی شیرازی این دُرّهٔ فاخره را که واسطة العقدِ صدورِ حورمی شاید بدین گونه عقد نموده آنجا که فرموده فرد

از رعیت شہی که مایه ربود ❊ پای دیوار کند و بام اندود۔

7. M.—Ámil i fulán náhiyah mablagh i sad hazár dirham az jumlah,i khazá,in i khássah bidún i hukm bar'ámmah,i muhtáján taqsím namúdah.

7. Q.—The Governor of a certain quarter, without permission has taken a lakh of dirhams from all the Royal Treasuries and has distributed it to all the indigent.

7. T.—Ráf'i mazmún i ín fasl i khair-tazmín bidánad kih ín amr i maimún az dá,irah,i farmán i má berún nest wa munásib i ín amrast anchih dar'ahd i bádsháhi Kaiwán-jáh Sipihr-sarír Mihr-kuláh Núruddín i Jahángír Sháh Khalaf i Bádsháhi haft Kishwar Jaláluddín i Akbar Badsháh i Sáhib-qiráníyi Gorgání waqú' yáftah chunánchih mashhúr ast kih ba'arz i wilá rasánídand kih darín-wilá musht o Iblís-manish peshah, i talbís faráposh giriftah ba istizhár i mahárat dar hirfah, i hukkáki shabíhi naqsh i (1) khátam i mihrnagín i bádsháhirá badast áwardah and wa badín dastburd i numáyán farámín i khatá-tazmín (2) durust namúdah badastáwez i án ahkám i libásí baso az 'amaldárán i nawáhiyi bilád i-dúrdast rá fireb dádah mablagh-há,i kullí giriftah and darín súrat sháistah,i qat' wa qal'i ayádí wa 'uyún bal zarb i á'náq wa shaqq i hutún and. Bádsháh az rú,i fart i tafazzul wa ihsán farmúdand kih chún muhar i mihr shu'á' i (3) márá wasílah,i roziyi khudhá sákhtah and hamáná hamagírá bamújib i hukm i jahán-mutá'i má giriftah and aknún chún ín m'anírá dar súrat i fart i zarúrat wa ghalabah,i iftiqar wa iztirár ikhtiyár namúdah and ba'd az tanbíh wa tádíb bah nasá,ihi hosh-afzá wa zuhúr i ásár i taubah, i Nasúh mablagh i mu'aiyan basíghah, i (4) madad i ma'ásh az sarkár i 'álí banám i har-yak muqarrar dárand.

7. A.—Let the questioner who makes this pious enquiry know that this blessed *action* is not beyond the scope of my orders; and this matter is like that which happened in the time of that King of lofty rank, sky-throned, sun-crowned Nuruddín Jahangír Shah, son of that King of seven climes Jalaluddin Akbar Bádshah born auspiciously, Gorgáni, of whom it is told that his courtiers informed him, that in that time a few fellows of devilish tricks had taken up fraud as their trade, and by means of their skill in the art of engraving had acquired a copy of the writing of the sunstone of the Royal Ring, and by this apparent authority had authenticated forged Firmans, and by the means of these false orders had deceived many of the Governors of territories belonging to distant cities, and had obtained large sums of money.

Under these circumstances they merited the cutting off of their hands and the tearing out of their eyes, nay rather the cutting of their throats and the slitting of their bellies.

The King by reason of his abundant mercy and kindness replied, since they have made my illustrious sun-signet the means of their subsistence, verily they have caught all those people by virtue of my world-obeyed order. Now since they have done this thing under extreme necessity, and the overpowering force of starvation and perplexity, after reproof and admonition, with warnings to improve their understanding, and after they show signs of profound penitence like that of Nasuh * let each of them receive a fixed sum from my treasury for his support.

* Nasuh- a celebrated penitent.

(1) Writing. (2) Mingled with fraud. (3) (lit) Sun-sparkling. (4) (lit) Under the head of.

مرفوع عاملِ فلان ناحیه بمبلغِ صد هزار درهم از جملهٔ خزائنِ خاصّه بدونِ حکم به عامهٔ محتاجان تقسیم
نموده۔

توقیع
رافعِ مضمونِ این فصلِ خیر تضمین بداند که این امرِ میمون از دائرهٔ فرمانِ ما بیرون نیست
و مناسبِ این امر است آنچه در عهدِ بادشاهِ کیوان جاه سپهر سریر مهر کلاه نور الدین جهانگیر شاه
خلفِ بادشاهِ هفت کشور جلال الدین اکبر بادشاهِ صاحبقرانی گورکانی وقوع یافته چنانچه مشهور است
که بعرضِ والا رسانیدند که درین ولا مشتی ابلیس نقش پیشه تلبیس فرا پیش گرفته به استظهارِ مهارت
در حرفهٔ حکاکی شبیه نقشِ خاتم مهر نگینِ بادشاهی را بدست آورده اند و بدین دست برد نمایان فرامین
خطا تضمین درست نموده بدست آویز آن احکام لباسی بسی از عملدارانِ نواحی بلادِ دور دست
را فریب داده مبلغهای کلّی گرفته اند درین صورت شایسته قطع و قلع ایادی و عیون بل ضربِ
اعناق و شقِ بطون اند. بادشاه اندروی فرطِ تفضّل و احسان فرمودند که چون مهرِ مهر شعاعِ ما را وسیلهٔ
روزی خود ها ساخته اند همانا همگی را بموجبِ حکمِ جهان مطاعِ ما گرفته اند اکنون چون این معنی را
در صورتِ فرطِ ضرورت و غلبهٔ افتقار و اضطرار اختیار نموده اند بعد از تنبیه و تادیب
به نصائحِ هوش افزا و ظهورِ آثارِ توبهٔ نصوح مبلغی معین بصیغهٔ مدد معاش از سرکارِ عالی بنامِ
هر یک مقرر دارند۔

5 M.—Bachih sabab paiwastah zikr i sur'at i zawál i dunyá wa fart i isti'jál i faná,i án bar zabán i haqá,iq bayán mírawad.

5. Q.—What is the reason that mention of the speedy dissolution of this world and the imminence of its ruin is for ever on the verity-speaking tongue of your Majesty?

5. T.—Bamùjib i án kih dí darín zúdí fardá búd imroz nah der ast kih dí khwáhad gasht.

5. A.—Because in the swift rush of time yesterday was once to-morrow and to-day shall speedily be yesterday.

6. M.—Malikzádah Nursí amlák wa mazári'i base az dihqánán rá kih dar jawár i ziyá' wa 'aqár i o búdand az rú,e ghasb wa jaur bah tasarruf dar áwardah.

6. Q.—Prince Nursi by violence and oppression has brought into his own possession the goods and lands of many of the country people who were near his lands and groves.

6. T.—Bamujarrad i wurúd i manshúr i 'adálat-sutúr tamámiyi arázíyi mazkúrah rá az án sust-khirad mustarad namúdah bah arbáb i án rad numáyand wa az amlak i khássah, i o unchih dar janb i arázíyi án sitamrasídagán wáqi' búdah báshad bah jurm i ín amr i bemauqa' az o intizá' namúdah be jidál wa nizá' tamlík i ánán numáyand tá ín ma'ní sabab i tádíb i sá,ir i mufsidán wa tanbíh i sartásar i khuftah-khiradán (1) gardad.

6. A.—Instantly on the issue of my just order let them retake all the said lands from that foolish one and restore them to their owners, and for the fault of this unfitting action of his let them take from him, from his own private property that which adjoins the property of those oppressed ones, and without hearing a word of excuse give it to them so that this procedure may be a means of warning to all evil men and an admonishment to all fools.

(1) Sleepy-minded.

مرفوع بچه سبب پیوسته ذکرِ سرعتِ زوالِ دنیا و فرطِ استعجالِ فنا آن بزبانِ حقائق بیان میسرود۔

توقیع بموجبِ آنکه دی دین زودی فردا بود امروز نه دیر است که دی خواهد گشت ۔

مرفوع ملکزاده نرسی املاک و مزارعِ بعضی از دهقانان را که درجوارِ ضیاع و عقارِ او بودند از روی غصب و جور به تصرف درآورده ۔۔

توقیع بمجردِ ورودِ منشورِ عدالت سطور تمامی اراضی مذکوره را از آن سُست خردِ ستمگر و نموده به اربابِ آن رد نمایند و از املاکِ خاصه او انچه درجنب اراضی آن ستم رسیدگان واقع بوده باشد به جرمِ این امر بموقع از و انتزاع نموده بی جدال و نزاع تملیکِ آنان نمایند تا این معنی سببِ تادیبِ سائرِ مفسدان و تنبیهِ سرتاسرِ خفته خردان گردد۔

1. Marfú':—Jumhúr i 'awám i anám az dargáhi khisrawí darkhwáhi izhár i bá,'isi takrár i 'afu az mardum i gunáhgár - báwujúd i irtikáb i ma'ásiyi pai dar pai mínumayad.

1. Tauqí' :—Gunáhgárán dar martabah,i bímárán-and wa mulúk i dádwar ba manzilah,i tabíbán i chárahgar chunánchih 'aud i maraz maríz rá az mu'áwadat i 'iláj beniyaz namigardánad har,á,inah bázgasht i 'isyán 'ásiyán rá az 'afu mustaghni namísázad.

2. M.—Dar jamí'i asírán i Rúm base kodakán bedáyagán and darín báb farmán i khudá,igán chíst ?

2. T.—Chún manshúr i 'átifat-dastúr birasad dar hamán án (1) án hamah nárasídagán rá bajam'e kih hamginánrá bar amánat wa diyánat i ánán wusúq báshad bisipárand kih dar hamah ráh bá hamah ráhi riqqat wa narm-dilí kih sulúk i án khástarín i khisál i khawás i mulúk ast sipardah dar marzbúm i Rúm jumlagirá bah mádarán wa khweshán i eshán rasánand.

3. M.—Sámit i (2) amwál ya'ní sím o zar i fulán kishtwarz kih samrah,i ábádíyi mazári' i khás i ost az 'ámmah, i amwál,i khazá,in i khisrawí, bagháyat afzúntar ast.

3. T.—Mál i o dar bait-ul-mál i mást bawásitah, i ánkih 'imárat i bilád 'imárat i mást (intaha kalámuhu) ya'ní amwál i mazkúrah agarchih dar khánah, i ost filhaqíqat dar khizánah,i mást chih ábádiyi mamálik (3) bi'ainihi ábádiyi milk wa mál i ra'áyást kih mamálík i (4) mulúk and wa milk i mamlúk (5) bahukm i 'aql wa shara' milk i málik ast.

4. M.—Barkhe (6) az amti'ah,i (7) sálár'i pásbánán i shaharyár rá dar hamín nahzat i (8) khisrawání shabrawán (9) pinhání burdah and.

4. T.—Har ánkih pásbániy i amwál i khasísah,i khweshtan az o nayáyad hirásat i nafús i nafísah, i khisrawán rá chigúnah sháyad.

1. Q.—The whole of the courtiers desire to know the reason why the king pardons criminals over and over again in spite of the repetition of their crimes time after time ?

1. A.—Criminals are like sick men and just kings like skilful physicians, and just as the recurrence of the disease does not render the repetition of the remedy unnecessary for the invalid, so verily the repetition of the sin does not make the sinner less in want of pardon.

2. Q.—Among the prisoners confined in Rum, are many babes without nurses. What are my Lord's commands in this matter ?

2. A.—As soon as my ever-clement order can reach, that very moment let them entrust all those infants to persons in whose integrity all rely, so that on the whole road taking towards all of them the path of kindness and tenderness, to follow which is the most excellent and special grace of Princes, they may convey them all to the land of Rum to the care of their mothers and relatives.

3. Q.—The chattels (lit : silent property) - that is the silver and gold of such and such a husbandman, the produce of the cultivation of his fields is much greater than the whole of the wealth in the king's treasury.

3. A.—His wealth is in my treasury for the same reason that the buildings in the cities are my buildings (end of the King's answer) :
that is to say, the aforesaid wealth although it be in his house is in fact in my treasury as the developing of kingdoms is just the developing of the property and estates of the subjects who are the property of kings and the property of the slave, both according to common sense and law is the property of the master.

4. Q.—Thieves have secretly stolen in this very march of your Majesty a little of the property of the chief of the Royal Guards.

4. A.—How can protection of the precious lives of kings be afforded by one who cannot effect the safe-guarding of his own poor belongings?

(1) Time. (2) Silent property. (3) Of Kingdoms. (4) Property. (5) Of the slave (6) A little. (7) The property. (8) March. (9) Thieves.

مرفوع جمهور عوام انام از درگاهِ خسروی درخواهِ اظهارِ باعثِ تکرارِ عفو از مردمِ گناهکار با وجودِ ارتکابِ معاصی پی در پی می نماید۔

توقیع گناهکاران در مرتبه بیماران اند و ملوکِ داد ور بمنزله طبیبانِ چاره گر چنانچه عودِ مرض مریض را از معاودتِ علاج بی نیاز نمیگرداند همچنین بازگشتِ عصیانِ عاصیانرا از عفو مستغنی نمی سازد۔

مرفوع در جمیعِ اسیرانِ روم بسی کودکان سببِ دایگانند در باب فرمانِ خدایگان چیست۔

توقیع چون منشورِ عاطفت دستور برسد در میان آن آن همه نارسیدگانرا بجمعی که همگنانرا بر امانت و دیانتِ آنان وثوق باشد بسپارند که در همه راه باهمه راهِ رقت و نرم دلی که سلوکِ آن خاصترینِ خصالِ خواصِ ملوک است سپرده در مرز و بومِ روم جملگی را با مادران و خویشانِ ایشان رسانند۔

مرفوع صامت اموال یعنی سیم و زرِ فلان گشت و زر که ثمرهٔ آبادی مزارعِ خاصِ اوست از عامهٔ اموالِ خزائنِ خسروی بغایت افزونتر است۔

توقیع مالِ او در بیت المالِ ماست بواسطهٔ آنکه عمارتِ بلاد عمارتِ ماست انتهی کلامه یعنی اموالِ مذکوره اگرچه در خانهٔ اوست فی الحقیقت در خزانهٔ ماست چه آبادی ممالک بعینه آبادی ملک و مالِ رعایاست که ممالیکِ ملوک اند و ملکِ مملوک بحکمِ عقل و شرع ملکِ مالک است۔

مرفوع برخی از امتعهٔ سالارِ پاسبانانِ شهریار را در همین نهضتِ خسروانی شبروان پنهانی برده اند۔

توقیع هر آنکه پاسبانی اموالِ خسیسهٔ خویشتن از و نباید حراستِ نفوسِ نفیسهٔ خسروانرا چگونه شاید۔

توقیعات کسرویة

Fáriaz hamagi ķaisrawán dar jazálat i rá, i wa isábat i rawjyat besh wa dar sawáb i tadbír wa hazm i siyásat darpesh búd az (jumlah, i mustahsanát i umúr i o in búd kih bá wuzará i ķhud mutķhammar wa muqarrar dásht kih har gáh eshan rá bah amro az umúr i ķkair mámúr sázad hamgindn bar sabíl i isti'jál naķhust dar maqám i imzá sabab i tatlíl i án shudah augáh-az sabab i ķhairiyat i án istiķhbár wa isti'lám numá vand tá i'lám i shaharyár bah kamáhiyi máhiyat i án kih az ráhi dánistagiyi haqíqat i ķhair wa shar wa tamíz i ma'rúf az munkar rú dádah adall i dalá, il i ma'rifat i o báshad bar haqá, iq, i ma'árif wa a'dal i shuhúd bar kamíyat wa kaifiyat i dánish i án 'árif wa ihátah,i ittilá'i án ķhiradwar bar mawáq'i nek wa bad wa mawáqif i ķhair wa shar wa agar bar taqdír i muhál bah amro manhi yá hukmo kih bah ihtimál i dúr bar sharro az shurúr ishtimál dáshtah báshad mámúr gardand dar báb i istinbá wa istiķhbár az asbáb i án agarchih bah takrár anjámad murája'at numáyand wa az har ráh kih rú dihad dar ámadah az mu'áwadat i pursish báz nayáyand tá bah hujjato maqbúl kih badán sabab infáz i án amr i mu'auwaq mujauwaz áyad ityán numáyand aknún má chande muámarah az muámarát wa tauqí'át i orá kih ba má rasíd faráham áwardom wa chún tá án waqt kih má rá in andoshah faráz ámad hech yak az ánoá az lughat i Pahlawí bah 'ibárat i 'arabi mutarajammah shudah búd chundankih márá mumkin búd anhárá bah nazdík tarín i lafze wa shá,istah-tarín i ánhá bahash i ishtimál bar m'aní wa aqrab i ánhá bah fahm i sámi' mutarajam namúdom wa billáhittaufíqu házá auwalu fusúlit-tauqí.'átil waqí'atil Kisrawiyati.

tion—and the cause of this question and answer (as I have said) the translator into Arabic states at the beginning of his work. The abstract thereof translated into Persian is as follows:—

"Anoshírwán, son of Qubad, son of Firoz, of the former kings of 'Faris, in strength of judgment and grasp of understanding, was superior to all previous kings as he surpassed them in accuracy of plans and in ability as a Governor. Among his excellent practices this was one, *viz.* that it was a regular custom with his Ministers that when he commanded them on any important matter they should all—first of all with celerity see to enforcing that order, and *then* seek for information and instruction as to the advantage, thereof so that the declaration of the king as to the exact quality of that matter [which declaration was made by reason of the king's knowledge of the reality of good and bad, and his power of discriminating between them] may be an abundant proof of the king's acquaintance with the truth of things, and an unimpeachable witness as to the extent and state of the knowledge of that illumined one, and as to the scope of the information of that master of wisdom in respect to the regions of good and of evil and the abodes of virtue and villany; and if—to suppose the impossible—they should be commanded to do some unlawful action, or carry out some order which might possibly be accounted as tinged with some evil or other, they must return to enquire and ascertain the causes thereof, although they may have to do so over and over again (lit. though it result in repetition) and in every way that seems feasible they are to go on enquiring until they arrive at proof positive and admitted, such that in consequence thereof the execution of that suspended order may be approved. Now I have brought together some of the counsels out of the counsel and replies of His Majesty which have reached me, and since, until the time that this idea entered my head, not a single one of them had been translated into Arabic from Pahlawi to the best of my ability I translated them in words the most appropriate and closest to the sense, and most intelligible to the hearer—and in God is my help—and this is the first of the noble answers of Kisra:—

فارس از همگی خسروان در جزالت رای و اصابت رویت بیش و در صواب تدبیر و حزم سیاست در پیش
بود و از جملهٔ مستحسنات امور او این بود که با وزرای خود مقرّر داشت که هرگاه ایشان را بامری از امور
خیر مامور سازد همگنان بر سبیل استعجال نخست در مقام امضا سبب تنفیذ آن شده آنگاه از سبب
خیریت آن استخبار و استعلام نمایند تا اعلام شهریار یکباهی ماهیت آن که از راه دانستگی حقیقت
خیر و شر و تمیز معروف از منکر و بداده اول دلائل معرفت او باشد بر حقائق معارف و اعدل
شهود بر کمیت و کیفیت دانش آن عارف و احاطهٔ اطلاع آن خردور بر مواقع نیک و بد و مواقف
خیر و شر و اگر بر تقدیر مثال بامری منهی یا حکمی که باحتمال دور به شری از شرور اشتمال داشته باشد
مامور گردند در باب استثبات و استفسار از اسباب آن اگرچه بتکرار انجامد مراجعت نمایند و از هر راه که
رو دهد در آن از معاودت پرسش باز نیایند تا نتیجهٔ مقبول که بدان سبب انفاذ آن امر معوّق
مجوز آید ابیان نمایند اکنون ما چندی مؤامره از مؤامرات و توقیعات او را که بما رسید فراهم آوردیم
و چون تا آن وقت که ما را این اندیشه فراز آمد هیچیک از آنها از لغت پهلوی بعبارت عربی مترجم
نشده بود چندانکه ما را ممکن بود آنها را نیز دیگرین لفظی و شایسته ترین آنها بحسب اشتمال بر معنی و
اقرب آنها بفهم سامع مترجم نمودیم و بالله التوفیق و هذا اوّل فصول التوقیعات التوقیعة الکسرویة

Faliházá ma'házá wa zálika az pesh nihád i khwesh báz nayámadah suqm i nusakh i mutadáwilah wa ikhtiláf i lughát i áñhá rá kih basabab i auhám i násikhán wa aghlát i warráqán dar tashíf i alfáz wa taqdím wa tákhír i tauqí'át rú dádah máni' i peshraft i maqsúd wa sadd i ráhi maqsad i m'ahúd nah sákht wa bajihat i tahrír wa taqrír i maqásid wa tauzíh wa tabín i muqaddamát bal tatmím wa takmíl i matálib ráhi izáfah, i alfáz wa afzá,ish wa tafsíl i mujmal wa bast i matwí kushád wa dar sar i ághz i ín abwáb wa fusúl ba andáz i husúl i taufíq dar báb i wuqu,' itmám wa wusúl bah anjám shurú' namúd fa'alaihil 'amnu wassatnu min zallatil amal i wa mazallatiz-zalal i wa bebilliyázu wal'iyázu min mazallatil khalali fil qaul i wal 'amali innahú bizálika jadírun qamínun wa salawátuhu 'alá rasúlihil amín i muhammadin wa álihil ghurrli mayámin i wa bibáyad dánist kih mújib i jur,at wa jasúrat i dastúrán wa dánish-warán i dargáh dar báb i 'arz i ín fusúl i marfú,'ah kih dar m'ani usúl i mauzú,'ah, i fan i dádwarist dastúriyi khisrau búdah tá magar istifsár i khawás bá,'is i istibsár i khusús i kawá,if-pursindagán wa 'umúm i bandagán wa parastindagán i dargáh gardad wa mutála,'ah, i án fusúl sabab i ittilá' i haq-pazhohán bar haqíqat i usúl i án wa istinbát i furú' az án shawad wa hamáná bah iqtizá i munásabat ín súdmand námah,i khirad-pasand kih nuskhah, i ásár i husn i sulúk i mulúkirást-hanjár wa sazáwár i pairawiyi pas-á-indagán i durust-raftár ast bah dastúr-namah, i kisrawi azín rá kih 'adad i hurúf i án bá tárikh i shurúi' tarjamah muwáfiq ast mausúm ámad wa mújib i ín su,ál wa jawáb chunánchih guzasht mutarjim dars muqaddamah, i án kitáb mígoyad unchih hásil i tarj-amah, i án bah Pársist ín ast Anoshírawán bin i Qubád bin i Fíroz az peshqadamán i mulúk i

Therefore in spite of all I did not withdraw *from the* work before me, nor allow the errors in the traditional versions, and the difference of the words which appeared on account of the conjectures of the copyists and errors of the transcribers in orthog*raphy and in* putting the Replies out of their proper places, to stop the progress of my object and to be an obstacle in the road of my settled purpose, and in order to properly explain the meanings and interpretations of these matters, may often to fill up the intention (i.e., that is only indicated in the Reply), I have permitted myself to increase the words and to amplify the meaning, and so to explain what was too concise and to disentangle what was complicated : and at the very beginning of these sections and divisions I commenced by invoking Divine help in the matter of concluding this business and bringing it to a termination. So on God rests my help and my protection from failure in this my hope, and from the disgrace of blundering, and may God protect me from making slips in word and in deed, and verily God alone is able to do all this, and "may the mercy of that God be on his faithful Prophet Muhammad and on his noble and blessed offspring." It is needful to know that the reason of the courage and fearlessness of the Vazirs and wise men of the Court in the matter of putting these questions to the Prince which contain the essential principles of the science of Government, or the art of dealing justice, was the permission of king Khisrou who desired that these special questions should be the means of information on the particular circumstances of the querists, and also generally of all the servants and courtiers ; and that the study of those sections might be the means of giving information to the searchers into the truth of those replies, and might assist them in deducing corollaries from those principles, and verily this profitable book, approved by wisdom, which is a treatise on the signs of the excellent ways of upright kings, and deserves to be followed by our worthy successors—has fitly been entitled the Text-book of Kings—because the numerical value of the letters in that title "Dasturnamah Kisrawi" corresponds with the date * of my commencing this transla-

* The date is found from the name Dasturnamah Kisrawi.

دستور نامۂ کسروي

د — 4
س — 60
ت — 400
و — 6
ر — 200
ن — 50
ا — 1
م — 40
ه — 5
ک — 20
س — 60
ر — 200
و — 6
ي — 10
———
1062—date of Hijri year.

Present year ... 1309
Deduct ... 1062
———
247—no of years.

1892—A. D.
247—Deduct.
———
1645—A. D.
Year A. D. when this book was written.

کیف کان الامر هذا و ذلک — از پیش نهاد خویش باز ایستاده نسخ متداوله و اختلافات آنها را که
بسبب اوهام ناسخان و اغلاط ناقلان در تصحیح الفاظ و تقدیم و تاخیر توقیعات روداده مانع پیشرفت
مقصود و سد راه مقصد بود دیده ساخته و بجهت تحریر و تقریر مقاصد و توضیح و تبیین مقدمات بل
تتمیم و تکمیل مطالب راه اضافه الفاظ و افزایش تفصیل مجمل و بسط مطوی گشوده و در سر آغاز
این ابواب و فصول بامید حصول توفیق در باب وقوع اتمام و وصول بانجام شروع نمود
فعلیه العون والمعونة فی ختامه الأکمل وهو الأول بدیء البدایة والمعاد من مرتبة الکل فی الأول
والعمل انه بذلک حقیق و بالقبول جدیر و صلواته علی رسوله الأمین محمد و آله الغرّ المیامین
باید دانست که موجب جرأت و جسارت دستوران و دانشوران درگاه در باب عرض این فصول
مرفوعه که در معنی اصول موضوعه آن داده‌اند بیت دستوری خسرو بوده تا اگر استفسار خواص باعث
استبصار خصوص گو آنکه پرستندگان و عموم بندگان و پرستندگان درگاه گردد و مطالعه آن
فصول سبب اطلاع عموم پژوهان بر حقیقت اصول آن و استنباط فروع از آن شود همانا باقتضا
مناسبت این سود مند نامه خرد پسند که نسخه آثار حسن سلوک پادشاهان راست بنجار و سزاوار پیروی پس
آیندگان در درستی رفتار است به دستور نامه کسروی از این راه که عدد حروف آن با تاریخ شروع ترجمه
موافق است موسوم آمده موجب این سؤال و جواب چنانچه گذشت مترجم در مقدمه آن کتاب
میگوید آنچه حاصل ترجمه آن بپارسی است اینست انوشیروان بن قباد بن فیروز از پیش قدمان ملوک

juz isme yá rasme nah shunidah and wa az kunhi haqá,iq i 'amíqah, i án siwá i simate wa wasmate nah didah wa, shábid i in d'awíst hál i mutasaddiyi tarjamah,i in kitáb i mustajáb i mustatab kih yake az á,immah, i funún i adab ast chih ba an kih darín maddah dád i sukhanwari dádah wa haqq i sihr-bayani adá kardah wa dar barah, i naql i an bah 'arabi az dari hamáná shewah,i jádú-gari baja áwardah lekin bar walq i mantúqah, i halazta shai, an wa ghábat 'anka 'ashyáun base nikát i daqíqah binabar i tafawut i marátib i ikhtilaf i lughát azo bah darjah, i fawát rasidah wa be in m'ani bah andáz i ikhtisár ifrat i iqtisár ra bah martabah, i íjaz i mukhil kih dar *haqiqat az itnab i mumil ná pasandidadh tar ast* rasanidah ast) chandán kih dar aksar i fusúl i tauqi'át lá aqal yak muqaddamah muqabham wa muntawi shudah wa sá, ir i fiqarat barkhalal i táqid wa ibham (kih 'illat i tashbih wa íhám wa bá,'is i ikhkál i kamál i naqs wa 'aibast dar kalam) mushtamal ámadah balkih dar tai wa itmám i matálib i matálib i nátamám bah 'ibárat i ghair i mánús i 'ajamiyanah taghaiyur raftah wa gharaz az túl wa 'arz i in maqlah hatk i satr i 'irz wa hatr i sajf i námús i arbáb i danish wa ifshá i shuyún wa 'uyúb i ahl i hunar nest chih in m'ani dalíl i kamál i be murauwati wa bedardi wa nishanah, i niháyat i 'adam i futúwat wa nájawanmardist.

MISRA'

wa tilka sajiyatul waghdillajim i balkih kamá yash hadu bihi 'allámul ghuyúb i ruft wa rob i ráhi ma'zirat ast az 'uyúzi 'asarat i khweshtan wa kíst kih orá in ráh darpesh nest wa dar banán khámah, i khám-raqam wa dar sínah khátir i khatá-andesh nah wa man zallazí lam yakun zálika dábahu au amina min 'asár i dáhlatihi áre suqút dar mazallat i wahan wa khalal az khilál i nafsánist wa hubút dar mazallat i naqs wa zalal az khisal i insáni chunánchih khálí búdan az amsál i in m'aní hamáná az muhít i dá, irah, i muqtazá i tabái' i asháb i wujúd i imkáni chih já i nihád i bashari berún ast.

the imperfect intelligence and slack-willed brains of the ignorant who have never heard of any of the fine delicacies of that language, save a name or some mention of it; and of the real heights and depths of the language truths never saw (more than a sign or trace) and the witness of this assertion of mine is the translator of this everywhere received and highly approved book, who was one of the chief professors of literature seeing that though he in this matter has done the fullest justice to his diction and has displayed magical eloquence, and in translating that book into Arabic from Darí has displayed enchanting art, nevertheless, agreeably to the saying, "One thing thou hast *remembered and many things* were concealed from thee" many delicate points—on account of the great differences of the two languages were utterly lost by him, and moreover with the object of being brief he resorted to brevity to the degree of injurious conciseness, (which truly is worse than tiresome prolixity) to such an extent that in many of the separate answers —indeed in not a few of them—each matter has become most complicated, and all the sentences participate in the defect of being involved and ambiguous [which creates doubt and uncertainty and causes harm and error in a composition] nay in completing and finishing the meanings of those incomplete words—in an unsatisfactory idiom—in a Darí-like way—they were quite changed in meaning; and the long and the short of all this talk is that not for a moment do I wish to injure the good name and tear the veil of the reputation of learned men, and denounce the faults and mistakes of the Masters of Wisdom, for such a thing would be a proof of unfeeling cruelty and a sign of great cowardice and want of magnanimity.

Verse.—And this is the custom of the mean fellow.

No, No, As God (lit. the Knower of Secrets) is my witness my object is to sweep and clear up the road of excuses for my own faults, and who is there who has no need of such help and in whose fingers there is ever the pen of a ready writer, and in whose breast lies a heart that never errs—and "what man is there who has not to go this road and is fearless of losing his seat?" True! to fall in the slippery places of harm and error is characteristic of mankind, and to be free of things of this sort is surely beyond the circumference of the circle of the natures of created existences,* *what need to mention* the race of mankind?

* Lit. Possible existence, e. g., angels, &c., all except God's existence.

جز اسمی یا رسمی نشنیده اند و از کنه حقایق عمیقهٔ آن سوای سمتی و رسمتی ندیده و شاهد این دعوی ست
حال متصدی ترجمهٔ این کتاب مستجاب مستطاب که یکی از ائمهٔ فنون آداب ست چه با آنکه درین مادّه داد
سخنوری داده و حق سحربیانی ادا کرده و در بارهٔ نقل آن بعربی از دری همانا شیوهٔ جادوگری بجا آورده
لیکن بر وفق منطوقهٔ حَفِظْتَ شَيْئاً وَغَابَتْ عَنْكَ أَشْيَاءُ بسی نکات دقیقه بنا بر تفاوت مراتب اختلاف
لغات از وی بدرجهٔ فوات رسیده و با این معنی باند از اختصار را افراط اقتصار را بمرتبهٔ ایجاز مُخل که در حقیقت
از اطناب مُمل ناپسندیده تر است رسانیده چندانکه در اکثر فصول توقیعات لااقل یک مقدمهٔ مُقحَم و
مُنطوی شده و سائر فقرات بر خلل تعقید و ابهام که علت تشبیه و ابهام و باعث ادخال کمال نقص و
عیب ست در کلام مشتمل آمده بلکه در طی و اتمام مطالب مطالب ناتمام بعبارت غیر مانوس
بجمیانه تعبیر رفته و غرض از طول و عرض این مقوله هتک ستر عرض و تشهیر سجف ناموس ارباب دانش
و افشای شیون و عیوب اهل هنر نیست چه اینمعنی دلیل کمال بیمروتی و بیدردی و نشانهٔ نهایت
عدم فتوت و ناجوانمردیست ع وَتِلْكَ سَجِيَّةُ الوَغْدِ اللَّئِيمِ بلکه کما ینبغی به علّام الغیوب رُفت و روب راه
معذرت است از عروض عثرات خویشتن و کیست که او را این راه در پیش نیست و در بنان خامهٔ خام رقم و در سینهٔ
خاطر خطا اندیش نه وَمَنْ ذَا الَّذِي لَمْ يَكُنْ ذَلِكَ دَأْبَهُ أَوْ أَمِنَ مِنْ عِثَارِ دَابَّتِهِ آری سقوط در مزلت وهن و خلل
از خلال نفسانی ست و سهو و در مضلّت نقص و زلل از خصال انسانی چنانچه خالی بودن از امثال
اینمعنی همانا از حیطهٔ دایرهٔ مقتضای طبایع اصحاب وجود امکانی چه جای نهاد بشری بیرون است

wa -abiq wa táli rá inqiyád i án láyazáli búd bar ín mújib tughrá,i infáz yáft falájaram ba hukm i ánkih isha'at i asár i 'adl wa ihsán salátín i zamán i mází kih bá'is i tahrís wa tahríz i bádsháhán i 'ahd i hál wa istiqbál ast hamán i názilmanzilah, i tá'at bal 'álí manzilat tar az tatauwu' wa tabarru' i 'ibádat ast wa az ín ráh guftah and kih insáf bidá i tá'at ast dar sá'at bah rasm i randah iqámat i marásim i itá'at sam'an wa tá'atan bar zabán (randah ba muqtazá i amr i geti-mutá' chand-ánkih tuwán i iqtidár wa istitá'at ast bajá áward wa bah niyat i taufíq i saranjám i ín amr i khujastah-ágház farkhundah-farjám az mabdah, i faiyáz faiz i 'iánat darín shaghl i khatir ista'ánat namúdah ba pardákht i ín kár i názuk pardákht angáh bar sabíl i takrár az tabí'át i imtihán i ín laghzish-gáh bah maljá i iqálat i 'asarat iltijá namúdah abwáb i isti'ázat bah walá dargáhi ma'áz i panáhindagán kih panáh wa gurez-gáh i má bandagán ast jalla shanuhú kushúd chih az maqúlah, i muhálát ast kih muháwil i tarjamah, i lughát az khalal wa zalal i hafwat wa zallat kih khasiyat i naql i 'ámmah, i lughát ast ba yak digar emin báshad wa chisán juz ín tawánad búd kih khusúsiyate chand az khawás i sukhan dar matáwiyi har lughate az lughát khássah kalám i khásán bah án muntawí mibáshad kih juz tabá o' i daqíqah-ras i ahl i balághat i án lughat bah adná payah,i mablagh i kamál i án nayárad rasíd siyimá lawámi' i simiyá símá i adáhá i názuk wa andázhá, i baland wa qasdhá i rasá wa ishárát i khafíyah, i wa talmíhát i dúr-áhang (kih káwish i andeshah, i hamah já-ras i áshnawashan dar ghaur i án khauz natawánad namúd) chih já i fitrat i náqis wa fikrat i náras i begánah-manishán kih az daqá. iq i daqíqah,i án lahjah

issued in this wise. Well then for this reason that to make evident the deeds of justice and mercy of the princes of past time (which is a cause of desire and a stimulus to kings of time present and future) certainly is the deputy or representative of worship—nay is higher than optional devotion—and on this account it has been said that justice is above worship—immediately, by way of fulfilling the duties of obedience, I acquiesced and acted according to the requirements of the world-obeyed order so far as my power and capacity went: and with the intention of executing this command, auspicious in its inception, blessed in its result, having asked the blessing of the help of God, the source of all glory, in this important work, I busied myself in carrying out this delicate business. At that time, again praying in the place of pardon of faults, (against the danger of falling into that quicksand) I opened the doors of supplication in that lofty court the place for shelter-seekers, for it is the shelter and place of refuge of us creatures—Great is its Glory—for it is difficult for a translator of languages not to be afraid of the harm and loss arising from mistakes and errors, which are the special danger of all translations of one language into another; and how can it be otherwise than that certain specialities of a language, especially the particular phrases of particular persons should be mixed up with them in the intricacies of the language, so that, except the subtle minds of the masters of eloquence of that tongue, no one can arrive at even the lowest step of complete understanding of those specialities, especially the magical sparkle of finely expressed subtleties and high conceptions, and soaring ideas, and concealed innuendoes and far-fetched quotations (which the understanding of the all-penetrating intellects of the lovers of that language cannot fully fathom—what need to speak of

وسابق وتالی را انقیادِ آن لایزالی باد برین موجب طغرای انفاذ یافت فلاجرم بحکم آن که اشاعت
آثارِ عدل واحسانِ سلاطینِ زمانِ ماضی که باعثِ تحریص وتحریضِ پادشاهانِ عهدِ حال
واستقبال ست همانا نازل منزلهٔ طاعت بل عالی منزلت تر از تطوّع وتبرّع عبادت است
وازین راه گفته اند که انصاف بالای طاعت است در ساعت برسم اقامتِ مراسم اطاعت
سمعاً وطاعةً بر زبان رانده بمقتضای امرگیتی مطاع چندانکه توانِ اقتدار واستطاعت است بجاآورد
وبه نیّت توفیق سرانجامِ این امرِ خجسته آغاز فرخنده فرجام از مبدأ فیّاض فیض اعانت درین
شغل خطیر استعانت نموده بپرداخت این کارِ نازک پرداخت آنگاه بر سبیل تکرار از تبعات
اقتحامِ این لغزش گاه بلجا اقالتِ عثرات التجا نموده ابواب استعاذت بوالا درگاه معاذ
پناهندگان که پناه وگریزگاه ماندگان ست جل شانه کشود چه از مقولهٔ محالات ست که محاول
ترجمهٔ لغات از خلل وزللِ هفوت وزلت که خاصیت نقل عامهٔ لغات ست بکلیه یکرا ایمن باشد
وچسان جز این تواند بود که خصوصیتے چند از خواصِ سخن در مطاوی هر لغتے از لغات خاصّه
کلام خاصان بآن منطوی میباشد که جز طبائع دقیقه رسِ اہل بلاغت آن لغت بادنیٰ پایهٔ
مبلغِ کمالِ آن نیارد رسید بیّناً مع سیما سیمای اداهای نازک واندازهای بلند وقصدهای
رسا واشاراتِ خفیّه وتلمیحاتِ دور آهنگ که کاوش اندیشهٔ همه جارسِ آشنا وشان در غورِ آن
خوض نتواند نمود چه جای فطرتِ ناقص وفکرتِ نارسِ بیگانه نشان که از دقائق دقیقهٔ آن لهجه

az jumlah, i suál wa jawáb kih múbidán wa dastúrán ba dastúr i kisrá az sirr i har amre az umúr wa mújib i har bábe az abwáb khássah ahkám wa aqwál i hikmat ishtimál az án sáhib i nisáb i kamál i nasfat pursídah and wa jawáb i sawáb qarín i har fasle rá dar taht i án bah tauqí'i waqí' yaní khatt i khás rasánidah and wa az jumlah,i án aswilah wa ajwibah kih har yak az án bá sad ganj i shá,igán bah rá,igani arzán ast unchih bah zewar i tadwín simat i taz,in pizirufiah yake az yagánah. i adíbán i 'ahd i peshinánrá bah Tází az lahjah, i Pahlawí wa Darí tarjamah, i sarsarí namúdah chún dar 'ain i ín hálat kih anjám i 'arz i án maqúlát badín maqálat kashid wa khátimah, i ín maqálah, i mushki-khitám badín maqám rasíd ba hukm i ín daqíqah jalílah á'ní bah muqtazá i qaziyah, i astiyah,i kullu shai,in yarja'u ila aslihi rá i jahán-ára, i án khiradmand-parwar khirad-pairá nazar bah husúl i manfa'at i 'ám wa wusúl i fá,idah, i támmah, i án bah 'ámmah,i anám bar tarjamah, i án fusúl i mubhamah wa usúl i muhimmah az lughat i 'arabí bah 'ibárat i fársí nazdík bah fahm dúr az wahm bá ta,'arruf betakalluf iqtizá namúdah isharah, i wálá dar bárah, i ikhtiyar i aula bah taudiyat i ín kár bah multazamán i sa,'ádat i huzúr i a'lá farmúdand wa ham dar asná, i ín májará kih rozgár biná i kár bar asás i sunnat i járiyah, i khud niháda wa az tarjíh i mazhab i marjúh wa ikhtiyár i tafzíl i mafzúl ba hukm i istihsán i tark i aulá wa rafz i ansab muqarrar shud bá wujúd i huzúr i ajillá, wa fuzalá, i dargáh dar har báb khássah arbáb i funún i ádáb qur'ah, i tafwíz i hal wa 'aqd ba nám i ín za,'íf saná'at tafíf bizá'at muhammad mulaqqab bah Jaláluddín i Tabá Tabá,iy i Zauwárí 'asimahullahu Ta'álá 'amm yakúnulinafsihizzárí uftád wa hál i misál i mut'álía (kih sáfil wa 'álí

of questions and answers which learned men and Vazirs, by the permission of Kisra, have enquired from that master of perfect justice concerning the secret of each matter and the cause of each class of things, especially his orders and precepts respecting the science of Government, with the correct answers to each question under it with his high order on it, that is signed with his own signature; and out of the whole of those questions and answers [every one of which at the price of a hundred Shaigan *Treasuries is as cheap as if it were sold for nothing] whatever had been adorned by the beauty of inclusion in this collection one of the peerless doctors of past times translated freely into Arabic from the Pahlawi and Darí languages.

When just at the time that the end of this discussion drew to this point and the conclusion of this musk-sealed conversation arrived at this point, according to that excellent and subtle saying, *i. e.* in conformity to that true sentence "All things revert to their origin," the world-adorning judgment of that Protector of the Wise, and Ornament of Wisdom, (*i. e.*, Prince Murad Baksh) looking to the acquisition of general advantage and the receiving of all the profit of that book by all people, desired the translation of those obscure sections and difficult principles from the Arabic tongue into such Persian as should be perspicuous, unambiguous, easy to be understood and without difficulty, and gave his high order to those belonging to the blessedness of his lofty Presence to select a good person to whom this work might be entrusted—and also in this matter (for Time laid the foundation of this work in its customary way—so that the outcome was that the worse was taken instead of the better, and an inferior person was chosen instead of a fitter one, out of a love for discarding the best qualified and rejecting the proper) notwithstanding the presence in the Prince's Court of doctors and men very learned in every subject, especially masters of the departments of literature, the lot—of this commission to unfold and enfold—fell upon this ignorant and scantily equipped one Muhammad styled Jalaluddin Taba-Tabai of Zauwar (may Almighty God protect him from that which may be a cause of vice) and instantly the high order (may it be for ever obeyed by low and high for all time—past and future!)

* Name given by Khusro Parwez to one of his immense treasures.

از جملهٔ سوال و جواب که موبدان و دستوران بدستور کسری از سر هر امری از امور موجب هر بابی از ابواب خاصهٔ احکام و اقوال حکمت اشتمال از آن صاحب نصاب کمال نصفت پرسیده اند و جواب صواب قرین هر فصلی را در تحت آن توقیع و قیع یعنی خط خاص رسانیده و از جملهٔ آن اسؤله و اجوبه که هر یک از آن با صد گنج شایگان برابر گرانی ارزانست انچه بزیور تدوین سمت تزیین پذیرفته یکی از یگانه ادیبان عهد پیشین آن را بتازی از لهجهٔ پهلوی و دری ترجمه سرسری نموده چون در عین این حالت که انجام عرض آن مقولات بدین مقالات کشید و خاتمهٔ این مقالهٔ مشکی ختام بدین مقام رسید بحکم این دقیقهٔ جلیله اعنی بمقتضای قضیهٔ اصلیهٔ کُلُّ شَیْءٍ یَرْجِعُ اِلیٰ اَصْلِهِ رای جهان آرای آن خردمند پیر و رخرد پیر انظر بحصول منفعت عام و وصول فائدهٔ تامهٔ آن بعامهٔ انام بترجمهٔ آن فصول مهمه و اصول مهمه از لغت عربی بعبارت فارسی نزدیک بفهم دور از دهم با تعارف بی تکلف اقتضا نموده اشاره و الا در بارهٔ اختیار اولی بتولیت این کار بسلطان سعادت حضور اعلی فرمودند و هم در اثنای این ماجرا که روزگار بنای کار برا اساس سنّت جاریهٔ خود نهاده و از ترجیح مذهب مرجوح و اختیار تفضیل مفضول بحکم استحسان ترک اولی و رفض انسب مقرر شد با وجود حضور اجلّا و فضلا درگاه در هر باب خاصّه ارباب فنون آداب قرعهٔ تفویض حل و عقد بنام این ضعیف صناعت طفیف بضاعت محمّد ملقب بجلال الدین طباطبائی زوّاری عصمه الله تعالی عما یکون لنفسه الزاری افتاد و حالی مثال تعالی که سافل و عالی

nuwáyán qat'an az ham nagusast wa chún dar án asna kih ma'ruz i bayán ima'úniyi badí'ah búd dar shumár i mahámid i ásár i ho páyán i án sitúdah-kirdár i shayan guftár i shá,is tah,i bisyár guftáh shud wa dar bab i sitá,ish i dad wa dihish i báj-sitánán i tajdihi dahr siyimá kishwar i tamám bahr i Iran shahar khássah Kayán wa pesh dádiyán az khásgiyán i mulúk wa sa,ir i sarwárán i sitúdah-siyar bas dastánhá i bá,istah raft wa az mahásin i ásar i 'adl wa ihsán i khisrawán i al i Sasán kih az hasanat i rozgar i pastán búdah qasbussabaq i sarwari az digaran rabúdah and bekarán sukhanhá bah miyán ámad tá raftah raftah siyáq i sukhan i rasá bah ghaur-rasi wa jaur-pursí wa haq-pazhohí wa batil-nakohiyi khudawand i dád wa dihish i khud-dádá Kisrá Abul-khair.
Anoshírawán bin i Qubád rasíd wa bah hech rú dar baidá i just o jú i ásar i khair bepairawiyi ma,ásir i hamídah az sarguzasht i án peshwa i taríq i ma'dilat dar naguzasht chandánkih az hikayát i 'adl wa ihsán i sa,ir i dád-rasan gufiugú bar khást hamanu bekhwast azan mubdi'i kamáli sifat i nasfat sukhan ibtidá shudah ham bar án mabda,i khair i be-mutanáhí muntahí gasht dar ín hálat jalálat-yaftagan i manzilat i bár i qurb kih taqríb-guzínán i 'arz i ba la,'i waqái' and chun bayán i munásibát i waqt wa hal rá az báríkbíniyi daqá,iq i haqaiq 'ariz ba msazá dídand wa adá i dain i haqq i maqam rá manqa'i bajá guzídand 'alal hál habl i matín i bayan i mubín ba t'aríf i ganjkhánah, i jawáhir i dád-warí wa níkoí a'ni tauqí'át i kisrawí paiwastand wa dar bab i tausíf i án majmú'a, jámi'i m'árif i súrí wa m'anawí abwáb i itra wa itnáb kushúdah az diberbayání zabánna bastand wa án dastúr i kulliyi mulkí wa mali kitábest mutazammin i abwab i hikam wa ádáb mudanwan

was not broken because of the great zeal and earnestness (with which the subject was discussed) and out of the many excellent things that were then said much admirable talk ensued in the recounting of the praises of the everlasting memorials of those doers of great and worthy deeds: and in the matter of the laudation of the justice and bounty of the Lords Paramount and King-makers of the time, especially of that richly endowed country the land of Iran—out of the specially excellent kings and all the chiefs of high renown it was particularly of the Kayán and Peshdadiyán princes that many excellent stories were narrated; and endless accounts were given of the excellent traits of justice and beneficence of the kings of the Sasanian dynasty who carried off the spear of victory from all the good men of past times, till by degrees the set of the flowing conversation touched on the weighty judgment and tyranny-quelling and justice-loving and wrong-hating of that Lord of Justice and God-given Bounty *Kisra* Abulkhair Anoshírwán the son of Qubád; [and in nowise could any one pass through the wilderness of searching for the signs of excellence without following the good tracks in the life of that pioneer of the road of justice *i. e.* [Anoshírwán] till all mention of the justice and mercy of other just kings ceased, and certainly without intention, the talk having begun with that source of all the excellences of justice also ceased with that fountain of infinite good. Under these circumstances those exalted by the honor of the entry to the Royal presence, who are the channel of reporting excellent things, since from their clear perception of the essence of things they saw that propriety of time and circumstance were coincided, and they thought it fit it to do what the case required—at once joined the strong rope of clear statement with the praise of the storehouse of the jewels of justice and goodness *viz.* the Replies of Kisra; and in the matter of praising that collection, which brings together matters visible and hidden, they opened the doors of exaggeration and lengthiness and did not restrain their tongues from fearless speech:—and that universal text book of matters of State and Finance is a book which comprises the subjects of the science of Government and manners, collected into the form

نمایان قطعاً از هم نگسست و چون دران اثنا که معرض بیان معانی بدیعه بود در شمار محامد آثار
بی پایان آن ستوده کردار شایان گفتار شایسته بسیار گفته شده و در باب ستایش داد و دهش باج
ستانان تاج ده دهر پیما کشور تمام شهر ایران شهر خاصه کیان و پیشدادیان از خاصگیان ملوک
و سایر سروران ستوده سیر سبب داستانهای بایسته رفت و از محاسن آثار عدل و احسان خسروان
آل ساسان که از حسنات روزگار پاستان بود قصب السبق سروری از دیگران ربوده اند
بیکران سخنها میان آمد کار رفته رفته سیاق سخن را بغور رسی و جور پرسی و حق پژوهی و باطل نکوهی
خداوند داد و دهش خداداد کسری ابو الخیر انوشیروان بن قباد رسید و بهیچ رو در بیدا جستجوی
آثار خیر بی پیروی آثار حمیده از سر گذشت آن پیشوای طریق معدلت درنگذشت چندانکه از حکایات
عدل و احسان سایر دادرسان گفتگو برخاست همانا بخواست ازان مبدع کمال صفت نصفت
سخن ابتدا شده هم بران مبدا خیر بمنتهای منتهی گشت درین حالت جلالت یافتگان منزلت بار
قرب که تقریب گزینان عرض بدائع وقائع اند چون بیان مناسبات وقت و حال را از باریک بینی
دقائق حقائق معرض بسزا دیدند و ادای حق مقام را موقعی بجا گزیدند علی الحال حبل متین
بیان مبین را بتعریف گنج خانه جواهر دادوری و نیکوئی اعنی توقیعات کسروی پیوستند و
در باب توصیف آن مجموعه جامع معارف صوری و معنوی ابواب اطراد و اطناب کشوده از
دلیر بیانی زبان نبستند و آن دستور کلی ملکی و مالی کتابیست متضمن ابواب حکم و آداب بدون

wa jahániyan rá ba já i ján dar tar wa mahall i dil dar bar wa makan i núr dar chashm wa manzilat i chashm dar sar.

ASH'AR.

An asl i asálato basálat
  Wan far'i imámato risalat.
Burdah zi do sú bah charkh i 'ála
  'Irqe shajare nizád i walá,
Yak-u bah khidew i haft-kshwar
  Yaksú bah shafí'i roz i mahshar.

An yaganah naiyir i chárumin tarum i munauwar án chún mihr i anwar chashm wa charágh i ín haft-manzar án furogh-bakhsh i charághán i in musamman-riwáq i akhzar án sarásar i khusrawán rá rawan wa sá,ir i sarán ra sarwár a'ni sultan i falak-sarír wa malak-siyar sháhzádah Murád Bukhsh i muríd-parwar (maddalláhu ta'álá madda muddatihi hattá balaghat muddahu muddaddahri wa haddáhu) bah 'ádat i m'abúd i hamah rozi sa'ádat i nauroz i firozí wa barakat i lailatul-qadr i bihrozi meandokht wa anjuman i maimanat-mánan i bihisht mau'úd rá nuzhat wa nazrat i abadi wa farhat wa fushat i sarmadí míámokht ba dastúr i muqarrar dar mahfil i huzúr (kih 'ala ldawám muházarat i adibbá rá dar án hazrat garmiyi hangámah hangámest wa bayán i badá,'e wa im'án i ma'ání rá ma,'án wa inshád i ash'ár wa inshá,i maqamát rá maqám) dar 'umúm i har bab wa har fan pur khusúts az dernah qisas i guzashtagan sukhan miguzasht wa az 'álam i malakát i malakiyi muluk i 'álam khássah dar máddah,i 'adl wa dád kih az shará,if i khasá,il i eshán ast latá,if i hikáyát mazkúr mígasht tá qálah qálah sar rish tah,i qat' wa fasl wa niks wa wast i sukhan az har maqúlah wa maqálah ba zikr i dád-warán i har daurán paiwast wa wuslah,i silsilah,i rabt i hamán sanq i ánán bah tahrík i shauq i

He to the world and its dwellers
  Like the soul in the body
    or
  the heart in one's side,
  the light in the eyes,
  the eye in the head.

Verses.—He is the root of nobility and bravery
And he the branch of the Imams and of the Prophet
From two quarters he has carried to the High Heavens
A root of a tree of noble stock
  On one side (1) the sovereign of Seven Climes
  On one side (2) the procuror of pardon at the day of Resurrection (*i. e.* the race of the prophet of whom this is a customary title).
  He the sole sun of the fourth bright roof (of the heavens).
  He like a shining sun, the eye and the lamp of these seven mansions (3).
  He the light giver of the lamps (*i. e.* stars) of this eight roofed green palace, (meaning—the sky) (4)
  He the soul of all kings and the chieftain of all chiefs
  That is the Prince sky-throned and angelic natured, Prince Murad Baksh (youngest son of the Emperor Shahjahan 1627—1658 A. D.) Protector of his servants (may Almighty God extend the length of his life till it reach the limits of time and its very end)

in the customary manner of everyday (5) got the blessedness of the victorious New Year's day and the happiness and good fortune of (6) Lailatulqadra. And when that fortunate assembly was teaching purity and perpetual freshness and pleasure and eternal freedom—to the promised paradise (*i.e.* was surpassing paradise) according to the usual custom in our Lord's assemblies (where always the presence of learned men was the signal for a vivacious time—and which was the proper place for the telling of novelties and the solutions of deep problems, and which was the right opportunity for reading verses and for writing excellent composition) the talk was about all subjects and every science in general but especially about the old stories of men of past ages and angelic habits of the kings of the world—particularly in the matter of justice and right which are among their high attributes, so that in conversation the string of cutting and separating and untwisting and joining words of every kind and sort was joined to the relation of the just kings of each epoch, and the joint of the chain of this connexion of those (just kings)

(1) *i. e.* the father's side. Prince Murad Baksh descended (through his father Shahjahan, the Emperor) from Timurlan (the Tartar) and the reference to the sovereignty of seven climes *i. e.* the world—is probably to the latter.—

(2) *i. e.* the mothers' side. The prince's mother was Arjumand Banho Begum—commonly called Taj Mahal—who as a Seidani was a descendant of the Prophet and of course of the first Emam Ali—the husband of Fatima.

(3) The Orientals consider that there are seven skies and above them is one called Kursi, the abode of God—making eight roofs in all.

(4) The Arabs call the sky—green.

(5) The nominative here is "Shabangahe one night &c," immediately after the praises of Muhammad.

(6) Lailatulqadra is supposed to be the night when the Quran was revealed to the Prophet. It was one of the odd nights of the last decade of Ramzan. The Sheas incline to the belief that it was the 23rd, while the Seenites think it was the 27th of that month.

و جهانیان را بجای جان در تن و محل دل در بر و مکان نور در چشم و منزلت چشم در سر است شعر

آن زهل اصالت و نبالت — وان فرع امامت و رسالت

هر دو ز دو سوی برج اعلی — یک مشرق نجم نژاد والا

یک سو کشید و هفت کشور — یک سو بشفیع روز محشر

آن یگانه نیّر پاینده طارم معمور آن چون مهر انور چشم و چراغ این هفت منظر آن فروغ بخش
چراغان این گلشن رواق اخضر آن سراسر خسروان را روان و سایر سروران را سر و را عنی
سلطان فلک سریر و ملک سپهر شاهزاده مرادبخش فرید پور مد الله تعالی مدته حتی بلغت مداه
مدا الدهر و حفّاه بسعادت معهود هر روز به سعادت نوروز فیروزی و برکت
لیلة القدر بهروزی می اندوخت و انجمن بهشت آمین بهشت موعود را نزهت و نضرت ابدی
و فرحت و فسحت سرمدی می آموخت بدستور مقرر در محفل حضور که علی الدوام محاضرت ادبا را
در آن حضرت گرمی هنگامه هنگامی ست و بیان بدائع و امعان معانی را امعان و الحاظ و اشعار و نثار
مقامات را مقام در عموم هر باب و هر فن بخصوص از دیرینه قصص گذشتگان سخن میگذشت
و از عالم ملکات ملکی ملوک عالم خاصه در باده عدل و داد که از شرائف خصائل ایشان ست
لطائف حکایات مذکور میگشت تا قاله قاله سررشته قطع و فصل و نکته و وصل سخن از هر مقوله
و مقاله مذکور داد و ران هر دو ران بپیوست و وصله سلسله ربط همان سوق آنان تحریک شوق

Wa b'ad chabángáhe sa'ádat-afroz kih az mayámin i anwar i huzúr i fá,izunnúr i bádsháhzádah,i haft-kishwar shahryár i Firedún-far Humáyún-akhtar sarwar i ḍád-gustar i dihish-parwar dádar i firoz-bakht i farkhundah-siyar mihr i sipihr i farmá-rawái wa mulkráni sipihr i mihr i dád-dihi wa getí-sitání bániyi mabániyi jahán-báni insánul 'ain i á'yán i áfirinish maghz i khira I rawan i kálbud i dánish wa bíni-h murrabba'-nashín i charbálish i fazá,il i arba' masnad-guzín i sarír i taskhir i in basít i musabba' sáhib-tamkín i aurang i saltanat i makán wa makín sazawar i ṭaj wa nagin sarwar i zamán wa zamín.

ABYAT

Zeba i sarir i bádsháhí
Sháyan i khiláfate iláhi.
An mazhar i dád o 'adl o ihsán
Zo búd o wujúd i júd i insán.
Sháhán i jahan tufail i búdash
Ajra khwáran i khwán i júdash.

Murauwij i Islám wa murabbiyi muslimín muqauwim i imán wa muqauwiyi mominín sáyah-parward i furogh i zillulláhi námzad i laqab i azaláward i shahansh//áhi az mabda,i ásár i faiz i namutanáhi jám'i ziddain i dunyá pazohí wa dín-panahí.

ABYAT.

An 'ain i shahámato karámat
Wán mahz i hisánato sarámat.
Dád ast fazún az ín o ánash
Dadár i jahán jahán jahánash.
'Aqlo hush o fikro rayo tá,id
Dad o dil o dín o dánish o díd.

An badast giri tárak-afraz i uftádagán wa án bah niko-kari bandah-sáz i azádagán an jahán

And next, one night shining with blessedness which from the grace of the light kindling presence of the Prince of the Seven Climes, a king like Firedún in pomp—well starred—justice—dispensing chief—fosterer of bounty—the king victorious in destiny—of excellent virtues,

Sun of the sky of authority and kingship.
Sky to the sun of justice-dealing and world-conquering.
Layer of the foundations of Lordship,
Pupil of the eyes of the creation.
The Brain of wisdom,
Life of the body of knowing and seeing.
The sitter at ease, on the throne of the four qualities,*
Pillow-taker of the throne of occupation of the seven climes of the earth,
The Lord who sits on the throne of sovereignty of the world and its inhabitants,
Worthy of crown and seal and gem,
Thine is the earth's sole diadem.

Verses.—Ornament of the throne of kingship,
Fit to be Vicegerent of God
That fountain of justice, right, and mercy,
From him the existence and presence of human bounty.
The kings of the world exist because he exists,
And eat their bread from the tray of his bounty.
The Spreader of Islam and the Protector of Muslims,
The Confirmer of the Faith and the Strengthener of the Faithful,
Nurtured in the shade of the Light of Kingship (lit "shadow of God"),
Designated from the day of creation to the rank of King of Kings
From God the source of the marks of endless Bounty,
Obtainer of these two opposite qualities, success in this world and care for the next. †

Verses.—He is the very essence of bravery and beneficence,
And he is pure strength and courage
To him more than to this one or to that one
The Lord of the world hath given abundantly
Wisdom and intellect and thought and judgment and aid
Justice and heart, and religion and knowledge and sight.
He by his aid exalting the fallen,
He by his goodness making freemen his (willing) slaves.

*Lit. cross legged—in which position the knees and feet make *four* points. It is a position never assumed by inferiors in the presence of superiors. The idea of four is carried on in the word *char bálish*—which means the four elements—as well as 'throne' and 'world.' The conceit is further preserved by reference to the *four* qualities—which are generosity, bravery, justice, and piety. These two lines are what in Persian rhetoric are called [illegible] or a metaphor from numbers.

† Lit. searching for the world and protector of religion.

و بعد ستشبانگاهی سعادت افروز که از میامن انوار حضور فائض النور بادشاهزادهٔ هفت کشور شهریار فریدون فر همایون اختر سرور داد گستر دهش پرور داد فیروز بخت فرخنده سیر مهر سپهر فرمان روائی و ملکرانی سپهر مهر داد دهی و گیتی ستانی بانی مبانی جهانبانی انسان العین اعیان آفرینش مغز خرد روان کالبد دانش و بینش مربع نشین چار بالش فضائل ارتفاع مسند گزین سریر تسخیر این بسیط مستجمع صاحب تمکین اورنگ سلطنت مکان و مکین سزاوار تاج و نگین

سرور زمان و زمین ابیات

زیبای سریر پادشاهی — شایان خلافت الٰهی

آن مظهر داد و عدل و احسان — زو بود وجود جود انسان

شاهان جهان طفیل بودش — اجری خواران خوان جودش

مروّج اسلام و مربّی مسلمین مقوم ایمان و مقوی مومنین سایه پرور فروغ ظل الٰهی نام زد لقب ازل آورد شاهنشاهی از مبداء آثار فیض نامتناهی جامع ضدین پناه دین و دین پناهی ابیات

آن عین شهامت و کرامت — وان محض خصانت و صرامت

داد ست فزون ازین و آنش — دادار جهان جهان جهانش

عقل و دهش و فکر و رای و تائید — داد و دل و دین و دانش و دید

آن دستگیری تارک افراز افتادگان و آن بینکو کاری بنده ساز آزادگان آن جهان

BISMILLAHIRRAHMANIRRAHIM.

Alhamdú lilláhillazí-rabata silsilata nizámil 'álami bisiyásat i riyásatil insán i wa náta quwá ribútihi biwasáqati 'urwata,il 'adl i wal ihsáni fanatá qámatá qúmat bihimassamáwátu wal arzu wa má dámata dámat behimá 'imáratul aqálím i túluhá wal 'arzu wa lizá lamma ursila behimarrusúlu wa asbala ho iqamati himassubulu qámú wa aqámú má biqiyamihi wa qiwamihi taqwímul anfusil 'adilat i wa ta'dílul áfaqil ma,ilat i wa talkhísul manhaji wa takhlísul muhaji min kulli ghá,ilatin há,ilatin ilá,an balaghú bi itfa,i wahjil hawaji wa taskíni rahjilharajil harajil gháyatal quswá fil munázalat i 'anil mudanil fázilat i summa lammá khalafa min ba,'dihim khulafá-uhum khulafáussafá i wa ulafáulwafá i wa nála kullun fi kulli bábin manabahum wa usíbú bimá asábahum hattá wasalú mansabahum wa nisábahum hammu wah tammú bizamm i házainil mutabáinainil mutajanisaini washsharidainil anisain i annasfat i wa ukhtihal muttasifat i biházihissifat i fakasarú binasb i a'lamihimal marfú'at i sughúral mutajabbirat i wa jabarú biraf'i qawáidi himal mauzú'at i kusúral mutakassirati fasalawátulláhi 'alá ashrafil mursalína wa amjadihim Muhammadin akramihim wa Ahmidihim summa salámuhu 'alaihi wa 'alaihim wa 'ala mani'tazá ilaihi wa ilaihim min khiyárihimil khiyarat i wa kirámihimil bararat i man huwa min ahlittaqwá wal maghfirati.

In the Name of God the All Merciful—All Clement. All glory be to that God who joined the chain of the *Government of the world* with the authority of human supremacy, and made the firmness of its union dependent on the strength of two ropes, *Justice* and Mercy, and then when these two were established, by these were constituted the heavens and the earth, and so long as these two remain the prosperity of all countries in their length and their breadth will remain with them, and for this purpose when the prophets were sent with these two (*viz* Justice and Mercy) and roads* were opened on the establishment of these two, the prophets arose and established that which by its existence and essence was the correction of those who had departed from the true path, and the levelling of the crooked places of the roads and the *opening up of the highways, and the* liberation of men's hearts from all terrific doubts ; and at last they were able to quench the fire of folly and to settle the dust of tumult and warfare in going from great cities to the utmost limits of the earth. Then when after those prophets their successors arose *i. e.* their pure successors and faithful friends, and they all became in every respect the substitutes of their predecessors, and all things (*viz.* powers and honours) were acquired by them which their predecessors had formerly, so that they got the same rank and dignity as they ; then they laboured and struggled to effect those too differing things—though one in nature—two deer mutually friendly—Justice and her sister praised with the *same praise* (Mercy). Then they broke the teeth of the oppressors by erecting those two tall standards and by exalting those two established rules they bound up the broken (bones) of the wounded. Now the blessing of God be on the chief and loftiest of all the Prophets—Muhammad—Most Bountiful—Most Worthy of Praise. Yea, let the Peace of God be on him and upon them and upon those dear to him and to them of the choice saints and eminently pious of the earth, and upon him who fears God and is pardoned !

* i. e. right courses or principles of action were defined,

In conclusion I have to tender my thanks to those who have assisted me in my long and laborious work:—

to Dr. Führer, Curator of the Lucknow Museum, for many valuable suggestions;

to Mirza Muhammad Askari, B. A., for his assistance in revising part of the work, especially the difficult and troublesome Persian preface;

to Mr. Kanhya Lall B. A., for his unwearied labour in correcting proofs ;-

to Mr. C. Hoskins, for occasional help in the same ; and

to Munshi Newul Kishore C. I. E., for the hearty aid he has given me throughout and that moreover in a matter not within his ordinary scope as a printer and publisher, in-as much as this is the first instance of a transliteration from Persian that has been executed at his office.

I subjoin a short Table that shows at a glance the powers of the English letters used in this transliteration. In this transliteration I have followed, as far as I am aware, the system authorized by the Government of India in 1870.

			Meaning	... *Sound*
a	á	Long á as in *insán* ...	... (human being)	... almond.
ا	a	Short a as in *mansah* ...	... (dignity)	... tub.
ے	í	Long í as in *dídan* ... (called *yae ma'rúf*)	... (to see)	... ravine.
ی	i	Short i as in *bin* ...	... (son)	... sin
ا	ú	Long ú as in *Rúm* ... (called *wau ma'rúf*)	... (Constantinople	... fool.
ُ	u	Short u as in *fulan* ...	... (a certain one)	... full.
ی	e	(called *yae majhúl*) ...	... as in *mushte* (a handful)	... say.
و	o	(called *wau majhúl*) ...	... as in *Anoshírwán* (King Kisra)	... note.
ی	ai	dipthong as in *bait* ...	... (house)	... nearly as in ride.
و	au	do. as in *maula*	... (king)	... cloud.

ع *Ain* is represented by a comma' above the line—with its proper vowel preceding or following it—if it has one; or alone if it is silent (*sákin*)

غ *ghain* is represented by gh i. e. a dotted g & h.

خ *khay* „ „ „ kh i. e. a dotted k & h.

ژ *zhay* the Fr. j.„ „ zh.

The other Roman letters used require no explanation save that g. always has its hard sound as in gift, and not the soft sound as in gill.

Lucknow :
Dated 31st March 1892.

WILLIAM YOUNG.

I have given a transliteration into Roman character of the Persian text. This has enormously added to the labour of the work but I hope has much enhanced its value.

Writing recently (As.Q. Rev., October 1891) Sir Monier Williams says "Important "Oriental texts have been already effectively transliterated and printed in the Latin alphabet "for the benefit and convenience of scholars who are nevertheless quite conversant with "Oriental graphic systems and have no desire that they should be superseded by any European "system." In the present instance the advantage to be derived from a correct transliteration is greater than ordinary. Very many of the Persian words are without the diacritical marks, and in many of the words used the vowels used in the vulgar pronunciation are wrong. Wherever the slightest doubt existed the standard Native dictionaries have been consulted (Ghiasul Lughat and Muntakhab.) Where two pronunciations are correct they have been adopted indifferently. Thus, but for printer's errors which it is impossible wholly to avoid, the transliteration should be and often will be a safer guide to the pronunciation than the Persian itself. It is certain to be a great help to students in India going up for the higher examinations in Persian, and I think I can guarantee that no aspirant for honours in Persian who thoroughly masters this book will find that his labor has been thrown away. The style of the Persian in which it is written has the usual defects of Oriental composition if judged according to Western standards. The worst blemish (and the most troublesome to a translator) is the constant tautology of the author, a tautology not of words only, but of whole sentences. This a Western reader finds very hard to forgive, but he must endeavour to remember that tastes differ in literature, as in other things. It seems to be considered a point of high excellence in Oriental composition to vary the form of the expression, though the meaning remain unchanged, and a story is told of one *very* accomplished literary man who would take some particular thing *e. g.* bread as the subject for his skill, and having asked for it once as bread, for a whole year following would never again ask for it by that name, but would employ some synonym therefor, varying the word on each fresh occasion. On the other hand Persian writers aim much at a kind of pseudo-rhythm in their prose, and are charmed by the jingle of similar sounding words. Thus if the word *istifsar* is used, the writer tries to get in *istibsar* also, and the meaning often seems to play but a secondary part compared to the equipoise of the sentence. If however the Western prejudice in favor of brevity can be a little softened down, the reader will frequently find both grace and power in the construction of these sentences. Whether, however, he do so or no, it is the fact that by scores of thousands in India and in countries adjacent thereto this book is esteemed most highly. In short, most Muhammadans who have been well educated, according to the Native standards, have read this book or at least part of it. Not only so, but many Hindus also read it. Although Persian is not the mother tongue of the Indians, yet India has produced many Persian authors *e. g.* Faizi Abul Fazl, Nasir Ali Sirhindi, Mirza Bedil who have reached the highest excellence. To this day both Delhi and Lucknow pride themselves much on the grammatical accuracy and purity of the Persian spoken by their educated classes. It is to be remembered however that in some respects the Indian pronunciation differs from the Persian. Thus the Persians often pronounce و and ي in the style called *máruf* thus *shur* شور and *dir* دير while the Hindustani scholar would say *shor* and *der*. So again آن and اين the Persians would pronounce them *an* and *in* while the Hindustani says *án* and *ín*. As this book is written in India, and primarily for Indians, I have followed the pronunciation of Hindustani-Persian scholars, except where it has both forms, and in the latter case, I have followed that in which the Persians are at one with us.

F. s

their boundaries, and the taxes which were to be established. They all assembled, and they all seated themselves in their proper places, and those who were in the habit of standing, stood. Naushirwan delivered an oration, and gave praises to God, and applauded the former kings, and said, 'As the Almighty has been more beneficent to me than to my ancestors, and has enlarged my country, it is necessary that I should exceed them in justice. I have looked into the affairs of men, and I see a king must be helpless without a treasury. He must not expect to preserve his *subjects* from an enemy, for an enemy will come from some quarter and seize the kingdom, and oppress the people with his army; I cannot protect my country without an army nor can an army be maintained without means, and those means must be derived from the people. But if at a period of great emergency you tax your subjects, the stroke will fall heavy upon them and distress them; it is therefore necessary to take it yearly, and to lodge *it in the treasury, that*, when it may be wanted, it may be forthcoming; and that whatever annual tax should be paid into the treasury, should not be levied oppressively. My ancestors were anxious to establish it justly, but they had not the fortune, being occupied in regulating the State, nor did they arrive at this *degree* of justice. The Almighty has regulated my kingdom, and I have reached this degree of perfection; and have measured all the lands of my empire, and upon every yoke* I have fixed an equitable tax; for every yoke, one Direm and sixty-four pounds of grain; and from every tree, the prescribed quantity, and from every person who may belong to the country of my enemies and who lives in my kingdom, and whose families are protected by me, I levy a capitation tax. I have fixed a capitation tax, which I shall explain and levy upon you. I shall establish a virtuous officer in every village, and shall order him to execute this, and to divide the taxes of the village into three payments, which he is to realize in the year, every four months, that they may fall light upon the people. What do you say to this?' The people continued silent, no one gave an answer. Then Naushirwán demanded an answer, saying, that he wished to establish these *institutes* with *their consent* that it might be *just*. A man then got up from the multitude, not one of the great, and unknown to every one. He cried out, 'O king! there will always be some taxes to be paid, and it will always be so; but the man will die, and you cannot take anything from a dead man. You fixed tax upon an inhabited spot, the owner dies, and the tax is to be levied upon a barren soil, and is to be taken from his son.' Naushirwan exclaimed, 'O ignorant fool! do you know what you are saying? I shall *estimate the land annually, and wherever it is depopulated, I shall remit the taxes, and wherever* it is inhabited, I shall levy the taxes; the taxes will always be levied upon the man who has his land well cultivated.' He inquired of him what tribe he belonged to. The man answered, 'To that of the writers,' The King replied 'They must be fools'; and ordered that he should receive two hundred blows with his inkstand that he might be killed. Every one signified their displeasure to the King of the man's speech, and *acknowledged* that what he had established was proper, and just, and right. Naushirwan immediately produced the regulations, and read them to the people, and they all agreed in approving of them. He sent an officer to every city to levy the taxes, which they *sent to his treasury*. And these regulations continued in force till the end of the Persian Government, in the time of Omer. When Omer conquered Irak, and the people became Mooslims, he did not find any regulations more equitable or superior to these for levying the taxes, and estimating the lands. He preserved these regulations, which continue in force to this time" (A. H. 302,)

* I translate *Jofti Zumeen*, yoke. It signifies the quantity of land which requires a yoke of oxen to plough it

1879 we find IV, Vol. 49-57, a tract written for Major Malcolm in 1179 Yazdigord =1809 A. D. and among the headings thereof one is "Account of the fire temple built "by Naushhírwán The Just."* We can hardly suppose him to have built such a temple, unless he were himself an adherent of that faith.

In the 10th year of the reign of king Qubád, father of Naushírwán, a Socialist teacher, one Mazdak or Mozdek, arose and obtained a large following, king Qubád himself being one of his adherents. Mazdak's doctrines however, which included community of women as well as of property, gave great offence to many of the nobles, who deposed Qubád in consequence and set up his brother Jamasp in his place. Qubád however soon re-ascended the throne, and the sect of Mazdak continued to thrive till the death of Qubád. (Naushírwán, it is supposed) at first had in measure countenanced the dogmas, but finding that they led to anarchy he took an early opportunity to destroy the teacher and to extirpate his numerous followers. Naushírwán married a beautiful Christian lady, but his son by her became a Christian and rebelled against his father. Naushírwán's orders to his General on this occasion show that, though not bigotted against Christians, he was yet fully determined not to allow their religion to overcome the traditional religion of his country. His activity was as ceaseless as it was many sided. While on the one hand he rebuilt towns and founded schools and colleges, on the other he patronized learning and attracted Greek philosophers to his court. Hearing of the fame of Pilpay's fables, he sent a special messenger to the Indian king of the time to obtain a copy of the book. His messenger stayed long enough in India to learn the language in which the book was written, and finally brought his Pahlavi translation home to his master.

Naushírwán is said to have divided his Empire into four governments:—1. Khorasán, Seistan, Kerman. 2. Territory of the cities of Isfahán and provinces of Ghilan, Aderbijan Koom, Armenia. 3. Fars and Ahwaz. 4. Irak (which extended to the frontiers of the Roman Empire.)

With the following extract from the Taríkhí Tibrí from Mr Waring's "Tour to Sheeraz" App. (pp. 311-313) I conclude this notice of Naushírwán The Just:—

"When Naushírwán ascended the throne, he ordered, agreeably to the will of Qubád, that the lands should be measured, and the taxes be fixed; that the tax of a tenth should be abolished, and the people freed from it. He measured out the whole country, and made a register according to the lands which were peopled in Irak and Fars. He measured it into *Rusks*, to see how many pair of cattle would be required for the cultivation, and upon the quantity of land which required a pair of cattle he fixed the tax, and an additional one of sixty-four pounds of grain. As Rukbus Bin Ulee Lulma says, 'I acquaint you with those things you know not; know your own benefits the measures of things and the value of Direms † have been fixed in Irak' And whenever a tree produced fruit, upon each tree he fixed a certain rate upon its produce. He establishhd a capitation tax, both on the rich and the poor, the lowest from six to eight to twelve, twenty-four and forty-eight Direms. He did not take anything from the women. He inserted this in a register, village by village and yoke by yoke, and, in regard to the capitation tax, name by name. He sent messengers to all the principal people of Irak and Fars, whether the lords of high character, the commanders of the army, the aged, philosophers, the learned, and the astrologers, commanding their attendance; he fixed a day for their coming to the council, for the purpose of explaining

* Other interesting MSS. would seem to be—V. Vol. 61—66 Visit of Harun-ur-Raseid to the tomb of Naushírwán the Just. VI. Vol 69—71. The assembly held by Naushírwán—his questions to Yunan and the latter's answers in admonition.

† Would that we had some one as sensible as Naushírwán who would *fix* the value of a rupee! March 1892. Value of the rupee one shilling and two pence and a fraction. In 1872 it was worth two shillings.

writers since Cyrus. In its most prosperous times (says this author) the limits of this kingdom were:—South—Persian Gulf and Indian Ocean. East & North East—Indus and Oxus-Amu or Jihon Rivers across the Hindu Kush. North—Caspian Sea and Mt. Caucasus. West—Euphrates River from Diarbekir to Persian Gulf.

The long and terrible conflicts of the new Persian Empire with Rome shook society to its foundations, and paved the way to the rapid successes of the Muhammadans when the Khalifs once started on their proselytising crescentades. How equal, if not superior, an antagonist to Byzantium the Persian then was, may be gathered from the terms of the discreditable peace which the Emperor Justinian was glad to purchase from Naushírwán at the commencement of the latter's reign, whereby Justinian stipulated to pay the Persian thirty thousand pieces of gold. In all negotiations with the Roman, Naushírwán always assumed the tone of a superior: and the assumption seems to have been tolerated.

"The mandates of this monarch, says Sir John Malcolm, (Hist. of Persia) were obeyed from the shores of the Mediterranean to those of the Indus, from the Red Sea to the Caspian, and from the Euxine to the distant banks of the Jaxartes." The war that followed the rupture of the peace made with Justinian, the reduction of all Syria by Naushírwán, the capture of Antioch and the transplanting of all its inhabitants to a city near Ctesiphon on the banks of the Tigris, the progress of the Persian to the Mediterranean, and his conquest of Iberia and Colchos are historical facts. Neverthless his success was checked by the greatest General of that age, Belisarius. In 530 Belisarius signally defeated the Persians, but in 531 was himself repulsed by them. In 541, Belisarius was sent to check Naushírwán, but was thwarted by the turbulence of his troops and could not effect any decided result. It is clear that, but for the brilliant military genius of Belisarius, the Byzantine empire would have been divided among the Vandals, Persians and Goths.

During all his long life Naushírwán preserved his pristine vigor, and at eighty years of age still led his armies against his enemies beyond the Oxus as far as Farghana, up to the Indus, Biluchistan, some provinces of India; and the finest districts of Arabia all owned Naushírwán's sway. The name of this king, from his own time onward to this day, has ever been held as a synonym for justice. Naushírwán's special title was "The Just" (ádil) and the Prophet Muhammad thanked God that he was born in so just a king's reign.

The story quoted below from the Tarikhi Tibrí would not necessarily strike an Oriental as proving Naushírwán to have been unjust. Captious opposition to the will of the Monarch would seem a sin, and if the penalty, death, seems utterly disproportioned to the offence and the sentence inhuman, we must remember that while, on the one hand, human life has ever been of small account comparatively in the East, on the other the king there is the mainspring of all Government, and readily learns to consider the interest of an individual as dust in the balance compared with the general weal. Naushírwán is nowhere belauded as remarkable for clemency, on the contrary, tradition records that his father king Qubád on one occasion admonished him against a proneness to entertain a too severe judgment on men's conduct generally. The story however as to the offender's punishment may well be untrue.

In religion Naushírwán was probably a Zoroastrian, or fire-worshipper. That religion had very early been introduced into Persia. By some it has been supposed that the Median monarchs first introduced it and entrusted its care to the Magi, a Median tribe.

In the catalogue of the Persian MSS in the British Museum by C. Rieu. Ph. D

In 521 B. C. Darius the Achaemenian, the Persian, was made king and, in spite of overwhelming difficulties, his energy brought him to that pinnacle of power that induced him to conceive the idea of attacking Greece. But despite his overwhelming numbers the "Great King" was defeated by the Athenians and Platæans in 490 B. C. Five years later Darius died, but his plans and his preparations were continued by his successor Xerxes, who after a foretaste of the quality of the foe at Thermopylae and Artemisium, met the Greeks in September 480 B. C. at Salamis, and again at Platæa, and was utterly routed by that nation of heroes. Well might the Greek watchword at Salamis be "All is at stake." It has often been said that in those decisive fights the Greeks the "promachoi" of civilisation changed the whole future of their race and of their kindred Aryan colonists in Europe. But for them the iron despotism of the Eastern monarch might probably have spread over the whole known world. This was the last great effort however for centuries, and when the curtain again is uprolled we find Alexander the Great and his Macedonians returning on the Persian's head the vial of horrors he had formerly emptied on Greece. After a career of brilliant glory compressed into about ten short years, Alexander the Great (334-323 B. C.) conquered the vast Persian empire, ruled it, and died. He was followed by his General Seleucus Nicator, and others, who divided his vast empire into different kingdoms.

It would be out of place here to trace the various changes that happened. In 65 B. C, Syria was a Roman province. Meanwhile a fresh Asiatic power had gathered, for the Parthian empire now had arisen. The name of the first prince was Arsaces and from him all the princes of Parthia were called Arsacidae (Prinsep, vol. 2, p. 301.) In 226 A. D. came the dissolution of the Parthian empire and the foundation of the new Persian monarchy. Artaxerxes, or Ardeshir Bábégán bin Sásán, king of Persia, now possessed himself of the empire and founded the long line of Sasanián Princes to which king Naushirwán belonged. War with Rome begins and continues intermittently for centuries.

Modern Irán or Persia does not include the whole Iranian uplands, or all Iranian peoples, but does include many Non-Iranian peoples. The words Iran and Fars are often to be met in the following pages, and it may be as well to endeavour to acquire some precise idea as to their respective significations. Persis, or Persia, originally and strictly signified a country bounded on the North by Media, on the North-West by Susiáná, and which of old had its capital at Persepolis or *Istakhr*. The ancient name was Pirs, now Pársá or Fáris. The Achaemenian and Sásánian dynasties sprang from this land, so all their subjects began to be called Persians, and Persis was used for the whole of the Sasanian lands. (Ammianus XXIII, 6-1.) Iran was originally of much wider signification than Persia, and the whole upland country from Kurdistan, to Afghanistan may be called the Iranian upland. The inhabitants and certain tribes in adjacent lands (and their near kinsmen in India) all had the name of Aryans. (Aríya, Airíya of the Avesta: Sk. Arya.) King Darius calls himself a Persian, son of a Persian, and an Aryan, son of an Aryan. Herodotus speaks of the Medes as *Arioi*. Ardashir, 1st Sasanian king, calls himself King of the Kings of Iran. His son Sapor says. "King of the Kings of Iran and of not Iran." This could not have referred merely to the race of the inhabitants, the subjects of each king, for Ardashír had Babylonian and other Semitic provinces. The expression therefore (says the writer in the Encl. Brit. Art. Persia) must be geographical and not ethnographical only. Isfahán was formerly the capital of Iran (Vide Encl. Brit. Art. Persia.) Another writer says :—"Fars or Persia was a division of the empire of Iran, which includes all the provinces to the East of the Tigris :— Assyria Proper, Media, Parthia, Persia, Hyrcania or Mazindiran. The whole of this country has probably been called Pars or Persia in the *Bible*, and by Greek and Roman

of the Sasanian dynasty by the rising power of the Mahommedans (636—651 A. D.) Jalal-ud-din in his preface quotes the final sentences of the preface of his Arab predecessor, and we learn from them that the original collection of Sayings of King Kisra, or Naushirván the Just, was written in the Pahlavi dialect of Persian, the dialect that for long was so complicated a riddle to scholars.

The origin of this book then dates back from the time of the great king of Iran, King Kisra *Abulkhair* Anoshírván (or Naushírwán) bin-i-Qubad bin-i-Firoz, the twenty-first king * of the Sasanian dynasty, the date of whose accession is given in Prinsep's Tables as A. D 531. Khosru, Kesri (should be Kisra) Naushírwán or Chosroes who was succeeded in 579 by Hormuzae IV. Naushirwán thus reigned for a period of nearly fifty years. He was by far the most celebrated monarch of his time, is one of the three greatest monarchs that ever ruled in Persia—the others being Darius the Achaemenian. 521—485 B. C. and Abbas the Great the Safavid.

One is occasionally prone to forget in this nineteenth century how great the influence of Persia has been on the general history of mankind. Yet culture would be indeed one-sided that omitted to take at least as much account of Eastern as of Greek and Roman antiquity, and so, Mr. Matthew Arnold lays down as undisputed that intelligent criticism "regards Europe as being *for intellectual and spiritual purposes*" one *great confederation bound to a joint action and working to a common result, and whose members* have for their common outfit a knowledge of Greek, Roman and *Eastern* antiquity and of one another.

The mythical period of Persian History begins with the Peshdadian dynasty, of which the first king is called Kaiumars, who is alleged by some authors to have been Noah, by others Adam. Among the names of the kings of this dynasty are the celebrated ones of Hoshang, Jamshid, Faridun and Afrasiab. It was probably not less than two thousand years before Christ that the Medes descending from their Eastern highlands first began to foray on the dwellers at the plains at their feet. Berosus, the Babylonian who flourished 268 B. C., informs us that it was then that the Medes conquered Babylonia. The first great Iranian Empire however was the Median Empire of Ecbatana (Hamadan.)

The second Persian dynasty was called the Kaianian (Kai = mighty, beginning with Kaiqubad, followed by that Kai Kaús whose General was the famous Rustam; and then by Kai Khusru, Cyrus the Great.

To revert to the short-lived Median Empire—In 607 B. C. Cyaxares had destroyed Nineveh, and on 28th May 585 B. C. happened that great battle between him and the Lydians which is the oldest human event for which the date and day of the month can be asserted with certainty, inasmuch as on that date there was a total eclipse of the sun visible in the part of Asia Minor.

B. C. 550 is given as the date of the absorption of the Median power into the Persian Empire under Cyrus the Achaemenian who overthrew Astyages the Median and took Ecbatana. Cyrus took Babylon, the true capital of Asia, in 539 B. C., and next year permitted the Jewish exiles in Babylon to return home. Cyrus died in 529 B. C.

* I have drawn the materials for this epitome of early Persian History and Geography chiefly from the Encyclopaedia Britannica, Art. Persia and from Sir John Malcolm's History of Persia.

PREFACE.

The book which I now venture to lay before the public had its origin some years ago in a desire on my part to qualify myself more thoroughly for the duties of the high office which I then filled—*viz.* that of sole Judge of the highest court of the Province of Oudh—by a careful study of some difficult Persian author. Questions involving the opulence or ruin of great families, the honor and the life of individuals frequently came before me for decision in the last resort and it constantly occurred that I found my ability to decide such points to be dependent upon my familiarity with native idioms, my comprehension of the subtle differences and shades of meaning indicated by the use of one word in preference to another, and especially on my ability to understand Persian—the foundation of the Court language pre- lent in India and itself the language in which many legal documents, wills, bonds, the basis of suits are written. The learned Committee of the Privy Council—the sole Appeal from the decrees of the Court over which I presided—could rarely hope among its members eminent Oriental scholars, and it would naturally be disposed *prima facie* on the opinions of the Courts in India on points concerning which the ar- were in a more favorable position for judging than itself. the

These considerations re-inforced my resolution above mentioned, and when two of my Lucknow acquaintances, Munshi Ghazanfar Ali Khan and Munshi Afzal Ali Khan, proposed t read with me the Tauqi'at-i-Kisra or Replies of King Kisra, or Chosroes Ist, I gladly accepte their obliging offer. These two gentlemen, who are men of position in Lucknow and hold offic there as Municipal Commissioners, are the sons of a distinguished literary celebrity, Tadbir-ud daulah Syad Muzaffar Ali, who was the author of many works during the reign of the last Kin of Oudh, and who wrote under the literary pseudonym of "Asir." My acquaintance with thes gentlemen has given me much pleasure and I have been as much struck by their shrew intelligence as pleased with their courtesy.

To Munshi Ghazanfar Ali Khan my thanks are in especial due, as he has read every lin in this book with me and discussed its meaning in the fullest way possible. Though entirel unacquainted with English he is eminent in this city as a Persian scholar and as a poet, an his knowledge of Arabic is admittedly great. Of course my difficulties have been enhanced b Munshi Ghazanfar Ali's ignorance of English, but in any case the difficulty of my task mu have been very great and, indeed, after seeing the deliberation and even doubt with whic Oriental scholars themselves pronounce on the meaning of many of the obscurer passage I venture to think that there are few Englishmen in India who could, unaided, translate th most difficult book into English, accurately. As it is, I can hardly expect to have succeed in escaping from all the pitfalls open for an unwary translator, and indeed have at times f a lively sympathy with my predecessor Muhammad Jalal-ud-din Tabá Tabáiyi Zauwari t original translator into Persian from Arabic of the Tauqiat (some 247 years ago) who, aft an amusingly humble piece of self-deprecation and a pious aspiration for divine aid, neverth less owns that he shivers to think of the blunders he may make and the disgrace consequ thereupon, and frankly says that he doesn't perceive how any translator can ever f differently. After this he attacks, pretty severely, the Arabic translator (who was one of t most eminent literary men of his time) but who in Jalal-ud-din's opinion made the Kin Replies much too concise. When the translation into Arabic was made we are not told, a I have been unable to ascertain, but it probably must have been some time after the overthr

بسم الله الرحمن الرحيم

الحمد لله الذي ربط سلسلة نظام العالم بسياسة رياسة الإنسان وناط قوى رباطه
بوثاقة عروتي العدل والإحسان فمتى قامتا قامت بهما السموات والأرض وما دامتا دامت
بهما عمارة الأقاليم طولها والعرض ولذلك لما أرسل بهما الرسل وأسبل بإقامتهما السبل قاموا
وأقاموا بقيامه وقوامه تقويم الأنفس العادلة وتعديل الأفاق المائلة وتخليص المنهج و
تخليص المهج من كل غائلة هائلة إلى أن بلغوا بإطفاء وهج الموج وتسكين هيج الهرج الغاية
القصوى في المناضلة عن المدن الفاضلة ثم لما خلفت من بعدهم خلفاء هم خلفاء الصفا
وألفاء الوفاء وناب كل في كل باب منابهم وأصيبوا بما أصابهم حتى وصلوا منصبهم و
نصابهم هموا واهتموا بضم هذين المتباينين المتباينين والشاردين الاثنين النصفة
وأنشأها المتصفة بهذه الصفة فكسروا بنصب أعلامهما المرفوعة ثغور المتجبرة وجبروا
برفع قواعدهما الموضوعة كسور المتكسرة فصلوات الله على أشرف المرسلين وأمجدهم
محمد أكرمهم وأحمدهم ثم سلامه عليه وعليهم وعلى من اعترى إليه وإليهم
من خيارهم الخيرة وكرامهم البررة من هو من أهل التقوى والمغفرة —

دیباچہ